

CROQUIS HISTORIQUES

des paroisses

du diocèse de GRAVELBOURG, Sask.,

à l'occasion de son

Jubilé d'Argent

1930



1955

HISTORICAL SKETCHES

of the parishes

of the diocese of GRAVELBOURG, Sask.,

on the occasion of its

Silver Jubilee

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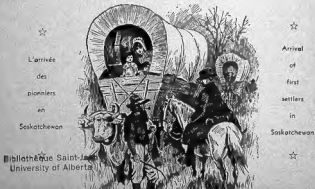
on the occasion of its

Silver Jubilee

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25^e ANNIVERSAIRE DU DIOCÈSE DE GRAVELBOURG

Le district de Gersheimberg fut créé par un décret postérieur au date du 31 janvier 1910. Il couvre un espace de 31,108 milles carrés dans le sud-est de la Saskatchewan. Autrefois, vaste terrain de chasse, ses principales industries maintenant sont l'agriculture, l'élevage des bêtes à cornes, des moutons et l'exploitation du bois. *W. H. H.*

Les premiers catholiques dans la pastorale qui furent acceptés furent les diocèses français des chanoines qui vivaient strictement dans la règle de Little Wandle, l'œuvre de 1883-79. À l'automne de 1879, 48 familles de Mitis quittèrent les environs de la Rivière Rouge et vinrent s'installer dans les terres accoutumées de la paroisse de St-Victor. Aménagés en couples le même automne, le Père Jean-Marie Levesque, C.M.I., s'embarqua d'eux. Cette mission servait durant 12 années, jusqu'à la disparition de Mitis.

Willow Beach est la plus ancienne des pensions. Le P. Pierre De-Gersain, O.M.I., s'y installa à l'automne de 1882.

Après la construction de la ligne principale de la voie ferrée du Pacifique Canadien en 1883, d'autres missions surgirent: Swift Current et Maple Creek. Le village Map Canada visita Maple Creek à plusieurs

negotium et Mgr Fabre de Montréal confessa à Louis
Cassart en 1888. Mgr Taché, O.M.I., visita Willow
Branch en 1886.

Des l'aventure des terres pour les indiens et les immigrants, ce pays se développa rapidement. Grand-Bury fut fondé en 1908; Portola en 1907; Gulf Lake en 1909; Meridian en 1910 et Mountfield en 1911.

La région était sous la juridiction de l'archidiocèse de St-Basile jusqu'en 1910. Là, elle fut rattachée à Régina jusqu'en 1950. A la fondation du diocèse, Coeurbeuse devint suffragane de Régina.

Dans le cloître adjacent, nous comptons 38 garçons, 28 minutes sans chapelles et 8 portes sans chapelles. 2 prêtres dominicains ont 42 petites églises; 10 prêtres religieux, 10 frères et 120 missionnaires. Les Frères des Ecoles Chrétiennes enseignent à Willow Beach, les religieux enseignent dans 18 paroisses et dirigent 3 hôpitaux et un Jardin d'Indiens. On y compte aussi 1 service, une maison-cure et un monastère du Précieux-Sang. Les Pères Oblats dirigent le Collège de Goodfellow et l'Ecole des Arts et Métiers.

Le mouvement de 1951 rapporte 20.445 caisses-
bonnes sur une circulation totale de 76.028.

25th ANNIVERSARY OF
THE DIOCESE OF GRAVELBOURG

The district of Grand-Bassam was created by presidential decree on Jan. 31, 1910. Situated on the third level of the Moukoko plateau, it embraces an area of 21,140 square miles in the northeastern part of the Province of Gabon. The principal industries of the region, which formerly was hunting territory, are agriculture, cattle and sheep raising, and oil.

The first Catholics in the present confines of the diocese were hunters who spent the winters of 1855-79 in the Little Woods. In the Fall of 1879, forty Marie d'Angeles from the Red River Valley encamped within the confines of the present parish of St. Victor, and were served by Father Jean-Marie Levesque, O.M.I., who arrived at their settlement in October of the same year. The Marie mission, with headquarters at different locations lasted 12 years, until the destruction of the River in that part of the country.

Willow Branch is the oldest parish: Father Pierre St-Germain, O.M.I., took up residence there with the remnant of the Marist mission in the Fall of 1882. When the main line of the Canadian Pacific was built in 1883, missions were soon established at South Carleton and Maple Creek. The solitary Mission Grande, O.M.I.,

valued Maple Creek several times, and Archbishop Palmer of Montreal administered the sacrament of confirmation at Saint Charles in 1887. Archbishop Taché, O.M.I., visited Willow Beach in 1894. Great developments occurred after the parish was opened up to settlers and immigrants: Gosselberg was founded in 1894, Ponteix in 1907, Gull Lake in 1909, Mervaux in 1910 and Blomfield in 1913. The area was part of the Archdiocese of St. Boniface until 1910, and then was attached to the Archdiocese of Regina until 1918. When the diocese of Gosselberg was established in that year, it became a suffragan see of Regina.

The diocese now counts 38 parishes, 24 missions, with churches and 4 parishes without churches. There are two domestic parishes among 42 secular priests, 50 Priests belonging to religious communities, 10 Brothers and 120 Sisters. Brothers of Christian Schools teach at Willem Bosch, and Sisters teach in 18 parishes and have charge of 3 hospitals and one kindergarten. There are three seminaries, one archdiocesan and one monastery of Perpetua Blood Sisters. The Oblate Fathers, teach at the Georgetown College and the technical public schools.

The Canadian census of 1951 reports 10,461 Catholics among the total population of 26,875.



Son Exc. Mgr O.-E. Mathieu, archevêque de Régina, 1910-1929.
Most Rev. O. E. Mathieu, archbishop of Regina, 1910-1929.



Aviz:

Les aperçus historiques que cette brochure contient ne sont que l'ébauche de la grande histoire des paroisses du diocèse de Gravelbourg. Les auteurs sont nombreux, les sources d'information variées. Malgré la diligence d'un chacun et les scrupuleuses vérifications, il est possible encore qu'il s'y soit glissé des inexactitudes ou des erreurs. On demande humblement l'indulgence des lecteurs.

Note:

Only the highlights of the history of the parishes of the diocese of Gravelbourg are to be found in this brochure. Various authors and diversified sources of information have caused inevitable repetitions. In spite of the diligence of each and scrupulous proofreading, inaccuracies may have crept in. May we humbly ask for the indulgence of the reader.





Notre père spirituel,
S. S. Pie XII,
glorieusement régnant



His Holiness
Pope Pius XII,
our glorious Pontiff



Mgr J.-M.-R. Villeneuve, O.M.I.
Premier évêque — First Bishop
1930-1931



Mgr L.-J.-A. Molanson
Deuxième évêque — 2nd Bishop
1932-1936



Mgr Joseph Guy, O.M.I.
Troisième évêque — 3rd Bishop
1937-1942



Mgr M.-J. Lemieux, O.P.
Quatrième évêque — 4th Bishop
1942-1953



Son Exc. Mgr Aimé Decosse
Cinquième évêque — 5th Bishop
1952 . . .

Evêché de Gravelbourg
Gravelbourg, Sask.

le 25 mars 1956

Il convenait de "colliger les fragments" de notre histoire locale avant qu'ils ne périssent sous la poussière des ans.

C'est ce que se sont proposés les artisans de cette plaquette historique à l'occasion du Jubilé d'Argent de notre Diocèse!

En même temps, ils ont voulu rendre hommage au courage intrépide de nos pionniers.

Puisse la lecture de ces pages animer les générations nouvelles à tenir leurs positions avec le même idéal et le même courage qu'ont déployés nos hardis devanciers.

† AIMÉ DECOSE.
Evêque de Gravelbourg.

*Notre bien-aimé
Pasteur*



*Our beloved
Pastor*

Bishop's Residence
Gravelbourg, Sask.

March 25th, 1956

It was becoming to "gather the fragments" of our local history, before they should perish under the dust of years.

This, the authors of this Souvenir-Booklet, have proposed to do on the occasion of the Silver-Jubilee of our Diocese.

At the same time their purpose was to do homage to the intrepid courage of our pioneers.

May the reading of these pages inspire the new generations with the same ideal and courage which was displayed by our hardy forerunners.

† AIMÉ DECOSE.
Bishop of Gravelbourg.



Assiniboia



Assiniboia, autrefois connu sous le nom de Leeville, en l'honneur d'un des premiers colons, M. Lee, est le premier groupement à se détacher de Willow-Bunch — qui est à une distance de trente milles au sud-est — et à devenir une paroisse florissante.

Avec l'arrivée du chemin de fer du Pacifique Canadien en 1912 et l'établissement d'une station à environ quatre milles au sud-ouest, le vieux Leeville prit le nom d'Assiniboia et se développa relativement vite.

M. l'abbé Lemieux, curé de Willow-Bunch, rendait de temps en temps visite aux catholiques du district, disant la messe ici et là dans les demeures privées. Le nom de l'abbé Passaphan revient aussi sur les lèvres des anciens: il aurait, dès 1907 ou 1908 passé dans quelques familles, y célébrant la messe.

Le 11 août 1912, une assemblée des résidents du district a lieu, pour la première fois, chez Alfred Currat, en vue de s'organiser en paroisse. La population catholique compte alors une cinquantaine de familles, dont la moitié de langue française.

M. le curé Lemieux eut comme assistants à Willow-Bunch, à cette époque, les abbés Meleux, Jaillet et Faucher, qui tour à tour desservirent cet embryon de mission. La messe était célébrée chez François Currat ou chez Urbain Audette. C'est M. Meleux qui convoqua et présida la première assemblée, où furent élus les premiers syndics: Charles Noxon, Albert Kessler, R. Leduc, Arthur Rheault, J. McDonald et R. Nolan, secrétaire.

En février 1913, ce comité décide la construction d'une église et d'un presbytère et charge Charles Ronon de l'entreprendre. A la fin de l'hiver, l'abbé Faucher remplace l'abbé Meleux comme vicaire de Willow-Bunch et dirige la paroisse naissante. Il y chante la première grand-messe le jour de Pâques 1913.

Le 1er mai 1907, arrivait à Assiniboia le premier colon, Ernest Lauzière, bientôt suivi de Arthur Rheault, Alfred et François Currat, Joseph Lauzière, Hilda Lauzière, Urbain Audette, Eddy Kessler, Pat. Butler, Ed Lenhard et L.-R. Maegher. Plusieurs de ces familles occupent encore leurs fermes aujourd'hui: les Maegher, les Audette, les Bergeron...

L'abbé Faucher est remplacé par l'abbé A. Sammut, prêtre maltais, qui prend possession de la paroisse en avril 1914 comme premier curé résident. Avec son aide, Charles Noxon bâtit un modeste presbytère dont on fait encore usage aujourd'hui.

Le premier mariage, béni par l'abbé Lemieux avant la construction de l'église, fut celui de Arcade Bergeron et d'Eugénie Audette; la cérémonie eut lieu chez le marié, dans une grainerie.

Le premier baptême administré par l'abbé Faucher le 23 mars 1912, fut celui de Ellen Muriel O'Connor, fille de Charles O'Connor et de Margaret Moore.

La première sépulture fut celle de Mme Mangler, décédée subitement et enterrée sur son "homestead".

La première confirmation fut conférée par Mgr O. E. Mathieu, évêque de Régina, le 26 août 1913: l'abbé Faucher y avait préparé trente confirmands, dont les âges allaient de dix à dix-neuf ans.

Le 14 mars 1914 commençait la première retraite, prêchée par le R. P. J.-B. Guillot, C.S.A., de Régina. C'est à l'ouverture de cette retraite que M. le curé A. Sammut, délégué par Mgr Mathieu, bénissait la cloche en présence du prédicateur et de tous les paroissiens. Le 18 mars, la paroisse recevait de Mgr Mathieu une relique de son patron, S. Georges.

Le 23 décembre 1915, l'abbé Ch. Poirier, nommé par Mgr Mathieu, vient remplacer l'abbé Sammut, qui prend la charge de la paroisse de Shaunavon. En cette année 1915, l'actif de la paroisse, terrain, église, presbytère, ornements et mobilier est d'environ \$6,000, avec un passif de \$1,300.

Le 11 octobre 1922, l'abbé Albert Dufresne est nommé curé d'Assiniboia. Son séjour y est de courte durée: le 14 juin 1924, il est nommé curé de Kindersley et quitte Assiniboia, après y avoir célébré sa dernière messe le 29 juin. L'abbé J.-H. Labrecque lui est donné comme successeur le 18 juillet et vient célébrer la grand-messe à Assiniboia le lendemain même.

Pendant vingt ans, l'abbé Labrecque s'est dépensé sans compter dans sa paroisse. Dès son arrivée, il s'applique à mettre la bonne entente entre les différents groupes. En janvier 1944, il est nommé à Val Marie, et son successeur, M. l'abbé Boudreau, venant de Val Marie, continue l'œuvre entreprise. Par ailleurs, il fait réparer l'église et le presbytère, et s'intéresse particulièrement aux Chevaliers de Colomb.

M. Boudreau quitte Assiniboia pour retourner dans son diocèse d'origine en juin 1950. Le 30 juin, M. l'abbé J.-A. Vachon, quittant la paroisse de Coderre, vient continuer l'œuvre de

ses prédécesseurs. Outre les amateurs, bonis qu'il apporte dès son arrivée à l'église et au presbytère, le pasteur s'attache surtout, et de toutes ses forces, à l'enseignement du catéchisme aux enfants et aux adultes.

Le curé d'Assiniboia a tour à tour desservi les missions de Lamerick et de Maxstone.

Depuis sa naissance en 1913, la paroisse compte 343 baptêmes, 349 con-

firmations, 335 mariages et 176 enterrements.

Avec son Conseil des Chevaliers de Colomb florissant et sa Ligue des Dames Catholiques très active, la paroisse d'Assiniboia toujours sous la direction vigilante et dévouée de M l'abbé J.-A. Vachon, se sent et se veut en cette année jubilaire, bien vivante et dans l'allégresse avec le reste du diocèse.

Assiniboia

Assiniboia was at first known as Leeville so called in honor of one of its earliest settlers. Mr L. Lee. It was the first parish to be detached from Willow Bunch 30 miles to the south east, and soon became a flourishing parish itself.

With the coming of the railroad in 1912 C.P.R. and the establishment of a station four miles southwest of old Leeville it became known henceforth as Assiniboia and showed considerable development.

Rev. Father Lemieux parish priest at Willow Bunch visited the Catholics in the Leeville district and said Mass in the various Catholic homes during 1908. Even earlier in 1907 and 1908 Father Pasqualet had visited the district a couple of times and there are official records of this latter statement but the difficulties of this mission has name and their existence is certainly worthy of belief.

A first meeting of the Catholic settlers in the district was held on August 11, 1912 at the home of Mr Alfred Curran with the purpose of organizing a parish. The Catholic population at the time was made up of some 30 families, thirty of which were English speaking, and twenty French-Canadian according to Rev. Fr. Namour. In 1914 the first parish of parish priest according to Rev. Fr. C. F. Poirer his immediate successor, the proportion was 30 French-Canadian and 30 English speaking. After consulting all the parish registers of that time we are led to believe that the two groups must have been about as numerous one as the other.

In the early years Rev. Fr. Lemieux, the parish priest at Willow Bunch had Rev. Fathers Jalliet, Melieux, and Faucher successively as assistants and all of these in turn visited the early mission of Leeville or Assiniboia. After Rev. Fr. Pasqualet who merely visited the district. It would seem that Fr. Lemieux himself was the first to say Mass in Assiniboia, but slightly south of the pres-

ent townsite. Following the month of June 1909, he visited the mission quite frequently, and during 1909, 1910 and 1911, Mass was said in the homes of Messrs. François Curral and Urbain Audette. Rev. Fr. Jalliet during his short stay as assistant at Willow Bunch said Mass twice in the home of Mr. Urbain Audette. Rev. Fr. Melieux seems to have been more concerned with new settlers arriving at the time and visited them now and then. He said Mass at the home of Mr. François Curral (S14-7-39). On one of his visits, the faithful collected \$150.00 and gave him this sum for the purchase of a team of horses so that his visits to the new mission might be made with less difficulty from Willow Bunch.

It was also Rev. Fr. Melieux who called and presided over the first parish meeting August 11, 1912 (mentioned above) when the first trustees were elected, namely Messrs. Charles Hume, Albert Krieger, R. Leduc, Arthur Humeau, with R. Nolin as secretary. In February 1913 this commit-



St-George's d Assiniboia

St. George's Catholic Church
Assiniboia

tee decided to erect a church and rectory, and Mr Charles Boston was put in charge of the work.

Rev Fr Faucher replaced Rev Fr Meloux as assistant in Willow Beach at the end of the winter 1912-1913 and, therefore, was in charge of the new parish at Assiniboia. He sang the first High Mass in the new church on Easter Sunday in April 1913. The choir at this first High Mass was made up of Messrs Hilda Laurière, Alfred and François Curral, Alfred Beauchamp, Joseph Delorme, Misses Annie and Kate Butler who also sang a hymn in English and Mrs. Hilda Laurière who sang a hymn in French. Mr W J Patterson had graciously loaned his organ for the occasion.

The first Catholic settler to reach the district was Mr Ernest Lauchie. He had arrived May 1st, 1907, and was soon followed by Messrs Arthur Bhesault, Alfred and François Curral, Joseph Lauchie, Urbain Audette, Edy Kessler, Pat Butler, Ed Lenherd and L. B. Mcagher. The first homestead was taken by Mr Arthur Bhesault, and when he achieved considerable success, his example was followed by others, v.g., most of the others with the exception of the pioneer group, the families of L. B. Mcagher, Urbain Audette, and Arcade Bergeron still reside at Assiniboia.

Rev Fr Faucher remained in charge of the parish until the spring of 1914 when he was replaced by Rev Fr A. Sammut, a native of Malta. The latter was installed as the first resident pastor in April 1914, and stayed until December 1915. It was during this period that Mr Charles Boston built the rectory with the help of the pastor, a handy man with hammer and saw. The very modest rectory of those days is still the pastor's residence today.

The first Catholic wedding at Assiniboia, before the erection of the church, was blessed by Rev Fr Lemieux. Mr Arcade Bergeron and Eugénie Audette were the newlyweds, and the ceremony took place on the groom's farm in a grainery.

The first funeral was that of Mrs. Mcagher who died suddenly. For some reason, no priest was present at the funeral, and François Curral considered it his duty to wash her body and enter on the remains. Alfred Curral sang the "Libera" before the burial took place on his homestead where the death had occurred.

The first Baptism was administered by Rev Fr Faucher, March 23, 1913, to Ellen Muriel O'Connor, daughter of Charles O'Connor and Margaret Elmore.

The first Confirmation group received this sacrament from Mgr G. E. Mathieu, August 26, 1913, it was made up of youths ranging from 15 to 18 years who had been prepared for Confirmation by Rev Fr J O Faucher.

The first parochial retreat opened on March 14, 1914, and was preached by Rev Fr J B Guillet, C.Sa.B. from Regina. It was on the occasion of the opening of this retreat that the parish priest, Rev Fr A. Sammut, delegated by His Excellency Bishop Mathieu, blessed the church bell in the presence of Rev Fr Guillet and of all the parishioners. On March 14 of the same year, the parish received from Mgr Mathieu a relic of St. George, patron of the parish.

In December 1915, Rev Fr A. Sammut left Assiniboia to take charge of the parish of Shaunavon. He was replaced by Rev Fr Charles Foirier who arrived in the parish December 23, 1915.

At this date, the value of the parish property—land, church, rectory and furnishings—was set at \$6,000.00, and there was a parish debt of \$1,800.00. We learn also that there existed in those early years of the parish some misunderstanding between the French and English groups and in July 1916, Rev Fr Benoit, diocesan procurator, was sent to study the situation and prescribe directives so that all hard feelings might disappear from the parish.

The stay of Rev Fr Albert Dufresne as pastor of Assiniboia was of short duration. He had been named to this position Oct. 11 1922 and on June 12 1924, he was appointed as parish priest of the parish of Kinderhook. On June 29th, he said his last Mass at Assiniboia and left for his new assignment the following day.

While the nomination of a new pastor was pending, Rev Fr A. Charest came from Regina to say Mass. July 13th Rev Fr J H Labrecque was eventually appointed on July 18, and on the very next day, he sang his first High Mass in his new parish.

Rev Fr Labrecque's parochial tenure at Assiniboia covers a period of twenty years. From the outset he strove to build up understanding and good will between the two groups. In January 1944, he was named Pastor of Val Marie to replace Rev Fr Paul Boudreau, administrator there. This latter became Pastor of Assiniboia and continued the work of Rev Fr Labrecque. He, moreover, made several much needed improvements in the church and rectory, besides expend-

ing much effort to establish a strong group of Knights of Columbus. Rev Fr Boudreau returned to his original diocese in the Maritimes in June 1950.

The present Pastor at Assinibola is Rev Fr Albert Vachon, previously stationed at Codrre. He received his appointment on June 30, 1950. He has continued the apostolic labors of his predecessors, has made several important improvements both to the church and to the rectory, especially he has encouraged and successfully furthered the teaching of catechism to the children of the parish and to adults.

From the parish records of St. George's Church, Assinibola, 1913-

1953, we glean the following interesting statistics:

Baptisms	583
Confirmations	569
Marriages	335
Burials	176

The Pastor of Assinibola through the years has also been in charge of the Mission of Maxstone or of Limerick, each in turn.

The parish of St. George boasts an active and strong group of Knights of Columbus. Moreover the Catholic Women's League, organized during Rev Fr Boudreau's pastorage, is carrying on its fine Christian activities with inspired zeal and enthusiasm.

● Billimun-Mankota ●

The story of St. Martin's in the Billimun district is not unlike the saga of other prairie centers opened and developed by settlers of many lands. It tells of courage and endurance, of heroism and faith in their new land of adoption. While the modern farm homes dotting the country side bespeak the progressive spirit of its inhabitants the few empty huts of mud and stone in the district are eloquent monuments reminding the present generation of the labors of their ancestors.

St. Martin is a country parish 6 miles west and two miles north of the present town of Mankota. Like most western parishes its boundaries are quite extended. It is bordered to the south by the American boundary to the west by the road leading into the Wallard trading center to the east by the north-south road running two miles west of Mankota and to the north by the correction line. The former Billimun district was much larger in extent including within its limits the present parish of Mankota. A church was erected in this last locality in 1946 and is now the center of a religious community counting approximately the same number of families as the original parish, namely 63 families. The Mankota boundaries are described as follows: to the south the American boundary to the east the road running one mile west and parallel to the Highway No. 19, to the west, the road running north-south two miles west of Mankota and to the north the correction line. A rectory was brought in in the fall of 1954 where the present parish priest resides while still administering to the spiritual needs of the Billimun parish. In many ways the two communities

comprise one unit. The two points are very close to each other. The vast majority in both districts are of Russian-German descent. Most have originated from the early pioneers in the area.

The present church was erected in 1927. This house of prayer is a lasting tribute to the faith and generosity of the early pioneers. Nestled in a wide sweeping valley its prominent steeple dominates the countryside. With its oak pews and rich interior decorations it rightly claims the honor of being one of the finer country churches in the diocese. It was erected and furnished at an approximate cost of \$15,000.00 but could hardly be replaced for twice that sum at the present time. It was blessed by the late Archbishop O. Mathieu, of Regina on July 28th 1927.

The first small church was erected in 1914. A second temple was erected in 1926. However, the annals of the parish recall the short-lived existence of this building when it was destroyed



St. Martin's Church, Billimun

by fire on July 7th, 1935. The parishioners saw the fruit of their labors and sacrifices go up in flames a few hours after Holy Mass had been sung for the first time after its erection. Undaunted, they rose to the occasion, rebuilt a second church of slightly larger proportions. It is also worthy of note that this last church was soon paid for. The parish has always shown itself generous.

The present Billman rectory was built in March 1935. Father Raphael Schafer was then parish priest. Although his stay in the parish was of relatively short duration the rectory still stands as a tribute to his zeal in establishing the foundations of a permanent center. Erected at an approximate cost of \$1,000.00 the present value should be well over the \$4,000.00 mark.

The parish also boasts of a hall situated on the church grounds. This hall was once the first church in the community. While a bit old it has of recent years been stayed on a solid foundation and serves as an important center for many parish activities.

The parish grounds comprise 3 acres donated by the late Valentine Deringer, one of the earliest settlers. Approximately 1½ acres of this land has been converted into a cemetery. It is worthy of note that this resting place offers to the visitor a remarkable assortment of tombstones for a small, country parish. This is indicative of the deep respect in which the dead are held in the parish. This cemetery was blessed in 1913 by Monsignor Jules Bois, the visiting priest from Mayenne.

Across the road from the church is situated the Ponto Dale school, serving the needs of the community. Some 45 children, all Roman Catholic, from 4 adjoining school districts are brought in by bus daily. The present teachers are Mrs. Albert Longpré and Miss Florence Fowler. This school was erected in 1918. A list of teachers who in the past have dedicated their talents to the welfare of the community reads as follows: Misses Clark, Mudford, Fendle, John Eider, Sarah Fischer, Schafer, Corcoran, Liboiron, Mrs. Carduner, possibly others. Two other schools now closed, McDonald Dale and Barr, have played an important role in the education of the children of the community. The parish was blessed with the services of Sisters for 11 years (1943-1954). The Ursulines from Proclat labored with much zeal and success, accepting generously the inconveniences that must necessarily accompany the teaching profession in rural areas. The souve-



The Catholic Rectory, Billman

nir of their good work is still vivid in the mind of the parishioners. Among the Sisters who gave their services to the community we read the following names: Rev. Sisters Wilhelmina, Rita Bragitta, Candina, Appolina, Beatrice, Gemma and others.

The following data will undoubtedly evoke fond memories. The first Mass was celebrated in the home of Mr. Valentine Deringer by the late Fr. J. Bois. Holy Mass was later said in the following homes: Messrs. Raymond Stengler, Sr., Anton Bechal, Sr., Philipp Krauss, Small Brétre and very possibly others. The first Baptism recorded was that of Mary Ann Beler, daughter of John W. Beler and Appolina Eremann. The parish records 631 Baptisms plus an additional 87 in Mankota. It must also be stated that a good number of the earlier Baptisms are to be found in the Mayenne records.

Of historical interest also is the fact that two young couples had the joint distinction of being the first to be married in a double wedding ceremony in 1923. The principals, Nicholas Stengler, Magdalena Zerr and George Zerr, Theresa Stengler are still in good health surrounded by their many children and grandchildren in the community. The records show 62 marriages plus 21 in Mankota. Here again a certain number have been recorded in outside points. The first recorded burial was that of Mrs. Jacob Solenski, 110 graves can be counted in the local cemetery. The first Confirmations took place on June 7th, 1917, when His Excellency Archbishop O. Mathieu, from Regina, made his first official visit. Subsequent confirmation visits read as follows: June 26th 1923, Archbishop Mathieu; June 26th 1931, Bishop Villeneuve, O.M.I.; 1932, Bishop Melancon; 1938 and 1940, Bishop Joseph Guy, O.M.I.; 1943, 1946 and 1949, Bishop J.-M. Lemieux, O.F.; 1952 Bishop H. Routhier, O.M.I.; 1955 Bishop Decosse, our present bishop.

The first settlers began to arrive in 1910. Among the first to take up permanent residence were Messrs. Valentine Deringer, Wendel Derliger, Law-

rence Derlinger, Peter Zerr, John Beier, John W. Beier, Philip Kraus. Other families arriving in 1911 are listed as follows: Raymond Stenglers, Sr., Clement and Nicholas Stenglers, George and Pius Zerra, Michael Beiers, Louis Bokamyers, Joseph Herbachs, Rudolf Beiers, Albert Henis, Philipp Schafers, Anton Bechals, Sr. Arrived in 1912 are the following families: George and Anselm Beiers, Jules Copa, Simon Brider, Jean Folks, Gottlieb Sperlich, Frank Gardner, Jos. Keens, Anton and Hubert Selenska, Anton Stenglers, Joe and Paul Walters, Ralph Descoiteux, Robert Descoiteux, Constant Wallins and very possibly others.

A good number of parish priests have succeeded one another over the years ministering to the spiritual needs of their people. Most worthy of note is the first missionary priest, Father Jules Bois, who organized the parish and made repeated visits under most heroic circumstances. Father Wilhelm, missionary at large for German districts, is also very well remembered. Father A. Erny, successor to Father Bois, is also mentioned in the Billmun records. Father A. Schaler, arriving from Russia, was parish priest from March 1st, 1925 to Oct. 1st, 1935. The present rectory was built during his incumbency. He was succeeded by Father L. Adam an Alaskan priest, who resided in the parish from 1935 to 1939. The two last churches were built under his supervision. He was succeeded by Father A. Knauff who resided from 1939 to 1951. Two Farland priests, Fathers Porreault and Denis, then came at regular intervals for five years. Rev. Father A. Roy arrived in the parish to take up permanent residence on the 21st day of Nov., 1957, and remained until 1960. He was succeeded by Father G. Thund who is still parish priest at the time of writing.

The parish of Billmun has given one priest to the Church to date.



The Catholic Church, Mankota

Father Lawrence Folk, parish priest of Rock Glen, Sask. It has also produced two Sisters — Rev. Sister Mary Magdalena, (née Odella Stengler) and Sister Charlotte (née Florence Beier), both Ursuline Sisters in Prelate.

The parishes of Billmun-Mankota have a joint sub-council of Knights of Columbus which is quite active, rendering valuable services to the Church and community. Their new project of sponsoring a parish library holds every promise of being of valuable assistance to the religious and cultural development of the two communities.

After 45 years of existence the Billmun-Mankota communities have every reason to visualize the future with anticipation. With modern farming methods and the conveniences of a technical age at their disposal, many crops are raised in abundance, appearing in the picture is the awakening to the advantages of a better education. A good number of the local young people frequent Catholic schools and colleges. It augurs well for the future. Our people have past the difficult period of transition from a pioneer to a progressive Canada while retaining the splendid virtues of their mother country they look forward to a bright or down in the years that lie ahead.

Blumenfeld

The celebration of the "Golden Jubilee" of our province, almost coincides with the opening pages of the history of the parish of Blumenfeld.

In speaking to some of the settlers, they refer to the year 1888 when the first Catholic settlers arrived in the district of Blumenfeld. They were German in nationality having come to Canada from the overseas country of Rumania. Some of the

family names were: Hoffart, Guehert, Duerchbierer, Drecher, Eubert, Nidtel and Weingerber. The first of all these, apparently, was the Hoffart family, who came to look things over. The parish records go back to March 17, of the year 1912. However, the Oblate Missionary, Rev. Fr. C. Meyer, O.M.I. (now stationed at Denzil, Sask.) visited these settlers as early as 1910.

Rev. Fr. Meyer came here from the

distant city of Lethbridge, Alta. He would come about twice a year and stay long enough to look after all the spiritual needs of these people and then return again to Lethbridge. Upon his first visit, in coming north over the wide prairies from Maple Creek, he says the people spoke of "Das Goldene Tor" (The Golden Gate). This is a natural break in a ridge of high land running east and west, on whose crest the present church is located, which makes it visible far and wide to the surrounding country. The "Golden Gate," or "The Gap," currently so called, lies two miles east of the parish church.

Opening the first parish records on March 17, 1912, was Rev Fr Jos Heindl. He did not have a house of his own, but did stay with the nearest settler to the west, Mr Henry Duchscherer. The year 1913, Oct 10 shows he was replaced by Rev Fr R. Yandeveldt, who entered his last baptism on February 2, 1914.

The parish has from that year on been taken care of by the Oblate Fathers of Mary Immaculate. The first resident Oblate priest was Fr L. Hermandung, O.M.I. He remained here until 1920. In those six years of labor, the parish flourished wonderfully. The present beautiful church was built, along with the first rectory (now replaced), and also a 120-foot community stable — all in the year of 1915. The church was built at a cost of \$10,075.00, all hauling and teaming was done by the parishioners, without charge to the contractors. The rectory cost approximately \$1,200.00.

Rev Fr Philip Funke, O.M.I., replaced Fr Hermandung, from 1920 to the year 1925. To follow him came Rev Fr Theodor Krist, O.M.I., until September 1931.

Then came the years, well remembered by the prairie farmers as the "Dirty Thirties" when so frequently strong winds and dry weather brought on the dust storms, and little or no crops! The priest who could best describe the life of the parish and its struggle against nature's inclemency would be the then pastor of Blumenfeld, Rev Father Henry Ketz, O.M.I. The hardships he weathered along with his people, were such that for two winters he stayed at the home of Karl Duchscherer, because of lack of funds to supply fuel and other needs for the upkeep of a parish rectory.

It was in those hard-hot years that the courage and faith of these people, Fr Ketz taking the lead, built up a



St. Peter and Paul, Blumenfeld

place of Pilgrimage to OUR SORROW-FULL MOTHER. Time and labor was not spared by them. Many a load of rocks was hauled. All the more difficult was this task since stones are at a premium for miles around which meant they had to be brought from a great distance mostly by teams. Finally, in the year 1936 the grotto was blessed, and August 3 of the same year marked the first Pilgrimage to the shrine of Our Lady. Every year since, usually now in the first part of July, the people of the Prelate District come in great numbers to honor their heavenly Mother, the Blessed Virgin Mary.

Subsequent resident priests have been the following: Rev Fr J. Wachel, O.M.I. from 1940 to 1944. During that time, the old rectory was taken down and replaced by the present one, other priests were Rev Fr B. M. Heintze, O.M.I., Rev Fr Alphonse Klein, O.M.I., now pastor of Mendham parish, from the month of January 1949 until 1951. Blumenfeld parish was taken care of by Rev Fr Frank Hermann, O.M.I., who was and still is chaplain of the Ursuline Convent at Prelate, Sask., once more the parish received a resident priest, Rev Fr Henry Wagner, O.M.I., residing here until September of the year 1954. The present pastor is Rev Fr P. P. Feat, O.M.I.

A new plantation of trees was begun by Father Wagner on the parish grounds. These parish grounds consist of ten acres, donated to the parish already back in 1913 by the Department of the Interior of Canada, Land Patent Branch. This year, with the help of the parishioners, tree planting has

been extended to encircle the church property

Since the opening of the first parish records the remarkable figure of 1,740 Baptisms have been entered. Marriages there have been 254, and deaths entered stand at the figure of 283. In some of the earlier years are found inscribed records for baptism from the following places, that now have in some instances their own resident pastors: Burstall, East Point, P.E.I. Josephthal, Krasna, Lancer, Leader, Liebenthal, Speyer-Mendham, Prelate, Rosenthal, Sceptre and even Swift Current.

The church of Saints Peter and Paul and parish of Blumenfeld, is the Mother Church of the district, now known as the Prelate District. Similarly to a mother who sees her children depart to make their own new homes, so too the mother church of Blumenfeld has witnessed the beginnings and the flourishing of new parishes all around her, which at one time belonged to her care. At present, the mission parishes of St. John and Nastadt (Holy Trinity Church) are still served regularly from Blumenfeld. St. John's parish was created at the time when Rev. Fr. Watchel was parish priest, in 1944. It is a combination of the former parishes of Rosenthal and Krasna. The church of Krasna having been destroyed by fire, Rosenthal church was then moved to a more central location and enlarged by Fr. J. Watchel. In the years gone by, we find in the history of Blumenfeld parish that Rosenthal (now St. John's) did not always have their own parish priest, but was successively taken care of from Blumenfeld during the periods of 1914 to 1917, 1929 to 1944, and again from 1951 to the present time of writing. Other places in charge of the priest residing at Blumenfeld since 1914 were: Liebenthal, (30 January 25th, 1929; Mendham

(Speyer) until April 1929; Josephthal from 1921 to 1929. Prelate-Lancer-Leader and such places between and around them as Lemsford, Sceptre, Portreeve, Abbey, Shackleton, etc.

In numbers, Blumenfeld has dwindled, from a once flourishing parish of approximately between 80 to 100 families to the present status of some 35 families. Some of the contributing factors to this regrettable trend have been: the drought years of the thirties; the war years and the then available occupational jobs in cities and towns; the school system of recent years, of centralization, which has created a serious problem for country people who strive to afford an education for their children more over the modern way of farming, which affords more than one reason to literally farm from "town". There have been some of the more notable reasons why this first church of this district, must really struggle to remain in existence as a parish and not to reverse things and become a mission, which is as good as in the balance at present.

The erection of St. Mary's Colony dates back to August 15, 1908. The Silver Jubilee was celebrated at Blumenfeld on August 15th, 1934. The suggestion for establishing a pilgrim age in the colony was made by Rev. Fr. Paul Hilland O.M.I. Father Hilland has since gone to his eternal reward. Let us hope and pray that the Good Mother, to whom this colony is dedicated, will see to it that when the Golden Jubilee does come, it will again be fittingly celebrated here at Blumenfeld! The Blessed Virgin Mary always protects and never neglects her children. May we also always fulfill our duties and show our gratitude too, to such a good Mother!

Laudetur Jesus Christus et Maria Immaculata."

Part of the Grotto — Blumenfeld



Rev.
Father
P. P.
Feld,
O.M.I.
Blumenfeld



The present pastor





La paroisse de Notre-Dame de la Confiance, Cadillac, comprend dans ses limites actuelles l'ancienne paroisse de Crichon et l'ancienne mission de la Vallée Sainte-Claire.

A l'automne de 1912, le curé du Lac Pelletier, l'abbé Pannetier, commença à célébrer la messe à la Vallée Sainte-Claire. Les offices avaient lieu à l'école ou chez Pierre Henri Roy, l'un des pionniers. Son successeur l'abbé Bellier desservait la zone la même année jusqu'à son départ du Lac pour Crichon où il s'installa le 1^{er} juin 1918. La mission devint alors partie intégrante de la paroisse existante. A Crichon, l'abbé Bellier résidait chez Mme Lavallée et célébrait la messe du dimanche dans la salle de la ferme. Il s'occupait aussi de la mission de French Lake. Malheureusement les récoltes de 1918 et de 1917 ne furent pas satisfaisantes et les paroissiens ne purent assumer les dépenses de construction d'une église et d'un presbytère ce qui obligea l'abbé Bellier à quitter Crichon le 15 janvier 1919.

La Vallée Sainte-Claire devint alors Mission du Lac Pelletier et fut desservie par l'abbé Meindre, de 1918 à 1919, et par l'abbé Fortin, nommé curé du Lac en 1919. Toutefois, celui-ci dut quitter la zone à la fin de l'année et la Vallée la messe fut également célébrée à Cadillac dès 1914 par les vicaires de Pontoux qui s'y rendaient de temps à autre.

Parmi les pionniers de la paroisse de Cadillac on peut citer MM. Aimé Roy, Ferdinand Lambert, Edouard Besslin, Camille Allard, Pierre La Vallée, Frédéric et Pierre Perreault, Jean McLean pour Crichon, Pierre Henri Roy, Pierre McMorhe, Paul Chénard et Florence Lavallée pour la Vallée Sainte-Claire.

Le 14 décembre 1925, les catholiques de Crichon, Cadillac et Vallée Sainte-Claire et l'ouest de Gosselin se réunirent au magasin Marcel Piché de Cadillac en vue de s'organiser en mission régulière. L'abbé Napoléon Poirier, curé de Pontoux, et son vicaire, l'abbé Alfred-L. Roy, étaient présents. Le même jour, l'abbé Poirier écrivait à Mgr Mathieu, archevêque de Régina: "Ils ont résolu de demander à Votre Grandeur de bien vouloir leur accorder la permission d'avoir une mission à Cadillac. Soixante foyers catholiques seraient plus près de Cadillac que de n'importe quelle autre paroisse. Nous con-

siderons M. Roy ou moi à aller leur dire la messe deux fois par mois."

L'autorisation obtenue, la première messe dans la nouvelle mission fut célébrée par l'abbé Napoléon Poirier le 14 mars 1926 dans la salle Simpson, au-dessus de la quincaillerie. C'est là que la messe fut célébrée pendant dix-huit mois, jusqu'à la bénédiction de la nouvelle église. En avril 1928, le vicaire, M. Roy, fit la visite de tous les catholiques de la mission. Il dit la messe, le 13 avril, chez Mme Louise Lacroix, le 14, chez Edouard Besslin. Le 25 avril, il chantait la grand messe pour la première fois dans la mission, le 28, il se rendait à douze milles au sud de Cadillac, chez August Sokol. Le lendemain, il distribua la sainte Communion à douze personnes, parmi lesquelles plusieurs enfants Sokol qui la recevaient pour la première fois.

Le 19 juillet 1928, Mgr Mathieu faisait sa première visite à Cadillac. La cérémonie eut lieu à la salle Simpson, l'abbé Napoléon Poirier célébra la messe, l'évêque assistant au trône. Plusieurs prêtres étaient présents: les abbés Reibel, Roux, Knauff, Lévesque, Morissette et Roy. Après la messe, Son Excellence donna la Confirmation à vingt-neuf enfants et adultes. Le dîner fut servi chez M. Edward Besslin.

A l'automne, un bazar rapporta la somme de \$2,842.84 et, par souscription, parmi les catholiques et plusieurs amis, celle de \$2,341.25. Il fut décidé de faire construire une église au plein temps de 1927. L'architecte Emile Delay en fit les plans et le contrat fut confié à un M. Dupuis de Régina. Les fondations étaient à peine terminées que M. Roy, vicaire de Pontoux et desservant de Cadillac, était nommé secrétaire et Chancelier de l'archevêché de Régina, en juin 1927.

L'abbé Achille Rousseau fut nommé premier curé résident le 24 août 1927. Son plus grand souci fut d'achever la construction de l'église. Celle-ci fut bénite le dimanche 23 octobre 1927 par l'abbé Napoléon Poirier. L'archevêque de Régina étant alors gravement malade, l'abbé Roy, retenu au loin par ses fonctions — la visite officielle dans le diocèse de S. Exc. Mgr Casullo, Délégué Apostolique — transmettait une bénédiction du Saint-Père pour le curé les paroissiens et les bienfaiteurs de la paroisse de Notre-Dame de la Confiance. Sa Sainteté avait désigné

écriture de sa main, au bas de la sup-
plique, ces mots où perce une bonté
"une paternelle, libérale, parmen-
terque." Plus XI — "Bien volontiers
et de tout coeur" — Pie XI

L'église de Cadillac a pour patronne
Notre Dame de la Confiance, selon le
desir de l'abbé Roy qui, au Grand
Séminaire romain avait invoqué la
Sainte Vierge pendant quatre ans sous
le beau nom de "Mater mea, Fiducia
mea" — ma Mère, ma Confiance

L'abbé Rousseau s'acheta une petite
maison au village et y demeura pen-
dant 26 ans. En plus de son ministère
pastoral, il fut aussi un bon directeur
son humble logis, a pris le temps
d'écrire deux livres "The Church of
Christ" et "Les Roux". Il a, de plus
amorti la dette qui grevait la paroisse
et établi un fonds de construction du
presbytère. Il a prêché des retraites
et des triduums dans plusieurs pa-
roisses du diocèse. Il a dû prendre
charge de la mission de Frenchville
à différentes reprises de 1931 à 1938.

Il a aussi rempli la messe réguliè-
rement pendant quelques mois à Adm-
ral, pendant la semaine. Il a aussi été
accommodant pour les prêtres en pré-
parant leurs plans de discours, ser-
mons de circonstances ou conférences
ou même pour remplacer ses voisins
le dimanche, pendant leurs vacances.

En 1944, il fit faire, à Montréal
une belle statue en bronze de Notre
Dame de la Confiance. La Vierge de-
bout sur un globe, tenant dans ses bras l'Enfant
Jésus et à la tête cent d'une cou-
ronne. La statue repose dans une
niche de bronze également dont les
4 colonnes soutiennent un dais sur-
monté d'un globe et d'une croix. Le
dimanche 24 décembre 1944 l'abbé
Rousseau disait à ses paroissiens

Cette statue est le signe de mon ap-
péciation et mon présent de Noël.
Cette pièce d'art fut bénite par le
Cardinal Villeneuve, lors de son pas-
sage à Cadillac le 4 septembre 1945.
Son Eminence était accompagnée de
Mgr Lemieux, O.P., évêque de Gra-
velbourg, Mgr Guy, O.M.I. ancien
évêque de Gravelbourg, et de plu-
sieurs prêtres. Après la cérémonie,
Mgr Lemieux se fit un honneur de
replacer lui-même la statue dans sa
niche. L'église de Cadillac a eut l'av-
antage de posséder une cloche qu'en
1948. Celle-ci fut bénite par Mgr Le-
mieux, O.P., le 15 juillet 1949.

L'abbé Rousseau démissionna le 15
septembre 1953 et se retira à l'Hospice
Taché, à Saint Boniface, Man. La
paroisse fut desservie par Mgr Louis
Lussier, P.D. V.G., et curé de Pon-
teix pendant un an. Depuis le 28
août 1954, l'abbé Lucien Poulin, curé
de Frenchville en a la charge.

En janvier 1955, une belle salle pa-
roissiale fut aménagée dans le sou-
basement de l'église. Tout le travail
fut accompli en corvée, les paroissiens
eux-mêmes ont fait le creusage, les
murs et le plancher de ciment et rajusté
le système de chauffage de
manière à chauffer la salle paroissiale
en même temps que l'église. Les tra-
vaux étaient sous la direction de MM.
Alphonse Evèque, Ludovic Lacelle
et Ferdinand La Rivière. Les membres
des syndics fait partie du comité
de construction de même que M. Oscar
Côté qui en est le secrétaire-trésorier.
Moyennant cette corvée et des dons
provenant surtout de ceux qui ne pou-
vaient travailler l'ouvrage fut fait en
peu de temps et d'une façon peu coû-
teuse. S. Exc. Mgr Decosse, évêque de
Gravelbourg, a présidé la bénédic-
tion de cette salle le 3 mars 1955. Il
était accompagné de MM. les abbés
Poulin, R. Ducharme et Larivière.

La paroisse compte, en 1955, soixante-
deux familles dont quarante-
deux résident au village et trentesix
en campagne. Le banc des marguilliers
se compose de MM. Emile Chénard,
Emile Lacelle et Ludovic Lacelle. De-
puis plusieurs années, un bon nombre
de dames font partie de la "Société
des Dames d'autel". Elles se réunis-
sent le troisième jeudi de chaque mois
et s'occupent de l'entretien de l'église,
ménage, blanchissage, achat de cierges,
hosties, etc. Actuellement, Mme
Adrien Bertrand en est la présidente
et Mme Wilfrid Laurent Boutin la se-
crétaire. Mme Jean Boutin
a toujours touché l'orgue depuis les
premiers jours de la paroisse de Ca-
dillac, même lorsque la messe se chan-
tait à la salle Simpson. Son dévoue-
ment à relever durant vingt-neuf
ans la beauté de nos offices religieux
mérite une mention spéciale.



M. D. de la Confiance Cadillac

Cadillac

Our Lady of Confidence's Parish, in Cadillac, in its actual boundaries, includes the former parish of Crichton and the former mission of "Vallée Sainte Claire."

Fr. Bellair had made his residence in Crichton on June 1st, 1910 at Mrs. Lavalée's, taking as his charge the mission of "Vallée Sainte Claire." Unfortunately, because of crop failures in 1916 and 1917, he was obliged to leave Crichton around January 13, 1918. "Vallée Sainte Claire" then became a mission of Lac Pelletier, but its pastor, Fr. Fortin, abandoned it in 1919.

Holy Mass had been celebrated occasionally in the village of Cadillac as early as 1914 by the assistant priests of Ponteix. Among the pioneers of this parish, let us mention Messrs. Aimé Roy, Ferdinand Lambert, Edouard Breslin and Casimir Albanet. Pierre Lavalée, Eldège and Pierre Perreault and Jim McCann of Crichton. Pierre-Henri Roy, Pierre Meloche, Paul Chénard and Etienne Lavalée for "Vallée Sainte Claire."

On December 14, 1925, at a meeting the Catholics of Cadillac, Crichton, "Vallée Sainte Claire" and Gouverneur made known to Archbishop Mathieu, of Regina, through Fr. Napoleon Poirier, pastor of Ponteix, their intention of organizing a regular mission at Cadillac. The Archbishop replied on December 17th, recommending prudence.

It was only on March 14, 1926, that Mass was celebrated by Fr. Poirier in the new mission, in Simpson's hall, the second storey of the hardware store. The first High Mass was sung by Fr. Roy, assistant at Ponteix, on April 25, 1926, who after September of that year, was alone in charge of the mission. He celebrated Mass in different homes, teaching catechism to the children.

On July 19, 1926, Archbishop Mathieu made his first visit to Cadillac. After a Mass, offered by Fr. Poirier in Simpson's hall, the Archbishop administered Confirmation to 28 people, both children and adults.

In the spring of 1926, the parishioners, after a bazaar and a drive decided to build a church. The foundations were just finished when Fr. Roy was called away to become secretary and chancellor of the Archdiocese of Regina.

Father Achille Rousseau was appointed first parish priest of Cadillac on August 24, 1927. He finished the church and it was blessed on Sunday,

Rev. Achille
Rousseau

curé 1927-1953
Cadillac pastor



October 22nd, by Fr. Napoleon Poirier. Fr. Roy was unable to attend, but he managed to obtain for the parish a special blessing from the Holy Father, which ended with these words in the Pope's own handwriting: "Libenter peramanterque" ("Willingly and with all my heart"). Pius XI.

Fr. Rousseau bought a little house in the village and lived there, doing his own housework. Besides his parochial work, he spent many hours in writing two books: "The Church of Christ" and "Les Roux." He cleared the parish debt and started a building fund for a rectory. For 7 years he was in charge of Frenchville Mission. For some years also, on Saturday, he celebrated Holy Mass in Adm'ral. He preached missions and triduums in many parishes of the diocese and was always a great help to his confrères.

In 1944, he donated a beautiful bronze statue of Our Lady of Confidence to the parish announcing the gift on December 24th. It was blessed by Cardinal Villeneuve when he paid a short visit to Cadillac on September 4, 1945. Four years later, July 15, 1949, a bell was blessed by Bishop Lemieux, O.P.

Fr. Rousseau resigned on September 15, 1953, and retired to the Old Folks Home in St. Boniface, Manitoba. The parish was then in charge of Ponteix until August 29, 1954 when it became the charge of Fr. Poulin, of Frenchville.

In January 1953, a parish hall was disposed under the church. The work was all done by the parishioners. It was blessed on March 3, 1955.

Mrs. Remi Boutin has always been organist of the parish of Cadillac since its early beginnings in Simpson's hall. Twenty-nine years of devotion to the proper solemnity of church ceremonies is worthy of mention.

The Ladies' Altar Society have for many years, devotedly taken care of such menial tasks as church cleaning, washing of linens, buying candles and hosts, etc.

The parish of Cadillac has now 12 Catholic families and is growing steadily.



Jusqu'en 1888, la population de Coderre fait partie commune avec celle de Courval.

Cependant, dès le printemps 1810, les premiers colons, venant du Dakota-Nord, ont voulu prendre possession des terrains qu'ils ont achetés à 5 milles de Courval MM. F. P. Peltier et Arthur Fontaine, bientôt rejoints par M. E. B. Coderre, et plusieurs autres familles, venant des Etats-Unis ou de la Province de Québec. Venant du Dakota-Nord Joseph Cossette, Achille Leblanc, Ernest Gagnon, Philias Desnoyers, père et fils, et plus tard, Roméo Bélisle, Willie Philippe, Fred et Henri Dubois, Achille Jalbert, Albert Croteau, Simon Doleau. Venant de Saint-Damase, P. Q. Eudore Coderre, J. B. Gaucher et sa famille, Willie Gaucher et sa famille, Charles-Emile Brin et Ernest Brin, De Watton, P. Q. Amarie Lemire, Moïse Lemire, Ernest-Edith Leblanc, J.-H. Lemire, Paul Hupé.

En quelques mois, la colonie s'est organisée, et en septembre 1810, elle prend le nom du premier maître de poste, Eudore Coderre. Durant l'hiver de la même année, elle reçoit la visite de l'abbé Fossanlan, qui célèbre la messe chez Philias Desnoyers et fait faire la première communion aux enfants qui sont présents.

A l'automne 1811, est entreprise la construction d'une école qui peut recevoir ses premiers élèves avant Noël.

Le 8 septembre 1812, arrive M. l'abbé Charles Poirier, chargé par Mgr Mathieu, évêque de Régina, d'organiser une nouvelle paroisse, avec la permission de la mettre sous le vocable de son patron, S. Charles Borromée. Le 4 septembre, en la fête de la Nativité de la B. V. Marie, la petite messe est chantée à l'école de Coderre. Il en sera de même, et alternativement avec le domicile de L. F. de Courval, jusqu'à la construction de l'église.

Dès la première semaine, l'abbé Ch. Poirier entreprend la visite de ses paroissiens. Le compte rendu mentionne, pour la colonie de Coderre, 17 familles résidentes et 10 en partie ou 1 famille à venir.

Une première assemblée des paroissiens de Courval et Coderre est tenue à Courval, le 15 septembre 1813, une deuxième le 23 septembre, à l'école de Coderre, où l'on procède à l'élection des syndics MM. Philias Desnoyers, Moïse Lemire et E. Bélanger.

Le 12 juillet 1813, au cours d'une assemblée générale, est prise la décision de la construction d'une église,

les paroissiens devant amener le bois pour le bois par carrosse. Le 27 juillet suivant, les syndics décident de confier l'entreprise à M. Bouffard, de Gravelbourg, aidé de ses fils et de M. Lambert. Le 18 août, les plans sont adaptés. Les travaux commencent par la construction d'un presbytère, où se célèbrera la messe jusqu'à l'achèvement de l'église.

Les travaux menés à bonne fin, la messe de Noël de Noël 1813 peut être chantée dans la nouvelle église. L'abbé Ch. Poirier quitte la paroisse en décembre 1813, lui succèdent l'abbé F. E. Bonny de janvier 1814 à août 1817, l'abbé E. J. B. Riou, de septembre 1817 à septembre 1819, et l'abbé D. Thibault, d'octobre 1819 à octobre 1821.

C'est sous l'administration de ce dernier qu'a lieu le déménagement de l'église. En 1824, en effet, le Pacifique Canadien fait construire une ligne de chemin de fer reliant Coderre à Swift-Current, ce qui déplace l'agglomération au village des gens de Courval à venir jusqu'à Coderre livrer leurs récoltes.

Le déménagement de l'église est onéreux, à condition que la dette soit amortie en même temps. A l'automne 1825, cette dette est de \$2,500. L'église et le presbytère sont transférés à leur emplacement actuel, sur un terrain donné par le C. P. R. et sur un don en espèces de \$200 à la paroisse, fait par M. Coleman, vice-président du C. P. R.

Cependant, avec les années de sécheresse et les intérêts accrues, cette dette atteindra \$40,000, montant devant lequel se trouve M. l'abbé J.-A. Vachon, lorsqu'en novembre 1886, il succède comme curé à l'abbé E. M. St-Cyr (1822-1835).

Le nouveau pasteur recherche des paroissiens à la générosité, donnant lui-même l'exemple. S. E. Mgr M.-J. Le Meux, alors évêque de Gravelbourg, offre à la paroisse la remise, dollar pour dollar, de toute somme payée par les fidèles. Lorsque M. l'abbé J.-A. Vachon, nommé curé d'Assiniboia, quitte Coderre le 30 juin 1890, la dette est amortie. La paroisse est ensuite confiée de juillet 1890 à juillet 1892 à M. Albert B. Bourque, qui a quitté pour prendre celle de Maseod, alors que lui succède, à Coderre, le R. P. Georges E. Bourque, O. P., qui en a encore la charge en cette année jubilaire.

De 1890 à ce jour, le curé de Coderre doit dominer la paroisse de Courval.

Coderre

Up to 1925 Coderre was one parish with Courval. However, we must mention that, in the spring of 1910, pioneers from North Dakota, U.S.A. settled on homesteads 8 miles west of Courval. They were F. P. Poirier, Arthur Fontaine and soon after E. B. Coderre and others coming both from the United States and Quebec.

From North Dakota came Joseph Cossette, Achille Leblanc, Ernest Gagnon, Philias Desnoyers, Sr. and Jr., later, Roméo Bélisle, Willie, Philippe, Fred and Henri Dubois, Achille Jalbert, Albert Grotseau, Simon Doleau, From St. Damase P. Q. Eudore Coderre, J.-B. Gaucher and family, Willie Gaucher and family, Charles Emile and Ernest Brin, From Watton, P. Q. Arsène Moise and J.-H. Lemire, Ernest-négl. de Leblanc and Paul Hupé.

Quickly organized, the settlement is given in the September 1910, the name Coderre after the first post master, Eudore Coderre, general merchant. The same year Father Passapian comes during the winter for Mass and the First Communion of some children. Messrs L. P. de Courval and Philias Desnoyers' homes serve as chapel.

In the fall of 1911 a school is built and made ready for Christmas.

Father Charles Poirier arrives on September 19, 1912 with the order from Bishop Mathieu, of Regina to open a parish dedicated to Saint Charles Borromeo. He says Mass in the school on the feast of the Nativity, Sept. 8th. And until the church is ready the school and the home of Mr. de Courval alternately serve as place of worship.

In the very first week of his stay in the district, Fr. Poirier visits every one and reports 17 families, 40 bachelors and 8 families to come.

At the second meeting, September 22nd, trustees are elected: Philias Desnoyers, Moise Lemire and E. Bélanger, and the construction of a church and a rectory is discussed.

On July 13th, 1913, all come to a decision and agree to haul freely the lumber from Mortlach. On July 27th, the contract is given to Mr. Bouffard and his sons of Gravelbourg helped by Mr. Lambert. On August 10th, the plans are adopted and work begins on the rectory which should serve as chapel until the church is finished in mid-December and can be proudly used by all for the Midnight Mass.

Father Poirier leaves the parish in Dec. 1913, succeeded by Fr. F. E. Bon-

ny (1914-17); Father E. J. B. Riou (1917-18); Fr. D. Thibault (1918-32).

It is under this latter's administration that the church is moved to its actual location. In fact the CPR, in 1924 links by railroad Coderre to Swift Current giving it a certain precedence over Courval as a business centre, and changing at the same time the site of the agglomeration.

After prolonged discussions in the fall of 1925, the change is finally accepted providing the debts go with the church \$5,500.00. Both church and rectory are pulled in on a lot given by the CPR. On the occasion, Mr. Coleman, Vice-President of the CPR offers a gift of \$500.00.

With the spell of dry years and depression following shortly, this debt climbed to the fantastic figure of \$40,000.00. Thus Father A. Vachon had to face when he arrived in the fall of 1935, succeeding Fr. E. M. Saint-Cyr 1932-35.

The new pastor courageously inspired his faithful to generosity, himself ever giving the example. A few years later, when Bishop Lorneux O.P. of Gravelbourg offers dollar for dollar the faithful make a marvelous effort and in leaving, in June 1950, Fr. Vachon left a parish clear of debt.

Father René Bérubé takes the place of Fr. Vachon from July 1950 to July 1951. Father G. F. Bourque O.P. is now in charge.

Since 1950 the parish priest of Coderre also looks after the parish of Courval while we pray for more priests to help take care of all the spiritual needs of the parishes of the diocese.



St. Charles, Coderre



Dès l'été de 1885, le jeune Barur Louis Poulin de la Seigneurie de Courval, près Arthabaska P.Q. se fait engager comme arpenteur et envoyer, par le Gouvernement dans la région du lac Johnston, en Saskatchewan. Il gardera un tel souvenir de ces plaines de l'Ouest qu'il y reviendra au printemps de 1898, revenant avec lui, outre sa propre famille, Elie Bélanger, Fulgence Blanchette, Arthur L'Heureux, Joseph Saint-Laurent et Philippe Le May, avec leurs familles, ainsi que Paul Blanchette et Philippe Côté, encore célibataires. Tous sont d'Arthabaska, P.Q.

La colonie s'installe au coin nord-ouest du lac Johnston, et porte quelque temps le nom de "Crémère L'Heureux". Cependant L. P. de Courval construit une maison très vaste et, graduellement, l'agrandit pour héberger les autres. Il avait acheté, dès le début, un gros tract à la vapeur qui sert à assécher la terre, sa propre terre et celle des autres. Il a de l'argent et un grand cœur toujours prêt à aider les autres. Aussi lorsque, l'automne 1898 est installé un bureau de poste l'a, donne-t-on le nom de Courval, avec Fulgence Blanchette comme premier maître de poste. M. Philippe Côté l'aura un an ou plus après dans son magasin général.

Successivement viennent s'installer dans la colonie à l'été 1899, Arthur Tremblay et son frère François suivis de leur père, François Tremblay, tous de Saint-Fidèle, P.Q. Survent la famille Grajetyk et en 1912, Louis Pén et sa famille. En 1911 s'organise un district scolaire, l'on construit une école et fait venir un instituteur de la province de Québec. Les années 1914, 1915 voient des conflits et des luttes acérées entre les anglophones de la région et les Canadiens Français. Ces derniers finissent par ouvrir une école séparée en septembre 1916.

Les premières années, les colons n'ont pour tout secours religieux que les visites de prêtres de passage. L'abbé Gravel s'arrête plusieurs fois à Courval sur son trajet entre Mortlach et Gravelbourg. Il célèbre alors la messe chez L.-P. Courval. C'est à l'une de ces occasions que tous les catholiques de la région ont la joie d'avoir la messe de Noël, en 1899. Au milieu de l'hiver 1910, l'abbé Passaplan vient à son tour et fait faire la Première Communion à tous les enfants qui sont prêts.

Cependant, une autre colonie s'est établie à 8 milles de là à Coderre, et en 1912, Mgr Mathieu, évêque de Régina, nomme l'abbé Ch. Poirier comme prêtre desservant pour les deux groupes.

Dès la première semaine l'abbé Poirier, après avoir célébré la messe à Coderre fait la visite de la paroisse. Son compte rendu mentionne, pour Courval, 12 familles résidentes et 17 célibataires, une famille à venir.

Le 15 septembre 1912, après la messe célébrée chez L.-P. de Courval, a lieu la première assemblée des paroissiens de Coderre et Courval pour organiser la paroisse. Au cours de la deuxième assemblée, tenue à Coderre, on procède à l'élection des syndics. Philippe Tremblay, Louis Lemer et F. Bélanger. Tant qu'il n'y a pas de presbytère, Monsieur le Curé résidera chez L.-P. de Courval.

Le 13 juillet 1912, au cours d'une assemblée générale, les paroissiens décident d'assumer par corvées le transport du bois nécessaire à la construction d'une église. Le 27 juillet, les syndics décident de confier l'entreprise à M. Bouffard, de Gravelbourg. Les travaux devront commencer par le presbytère où se célébrera la messe jusqu'à l'achèvement de l'église.

À la mi-décembre 1912, l'église est prête. Les paroissiens peuvent avoir une belle messe de Noël.

Jusqu'en 1925, les deux communautés de Coderre et Courval constituent une seule paroisse, successivement confiée à l'abbé Ch. Poirier, de 1912 à 1915 — l'abbé F.-E. Bonny, de janvier 1916 à août 1917 — l'abbé E. J. B. Riou, 1917 à 1918 — l'abbé D. Thibault 1918 à 1927.

En 1924, la construction du chemin de fer du Pacifique Canadien reliant Coderre à Swift Current amène le développement de Coderre. L'église St-Charles y est transportée à l'automne 1925 et les habitants de Courval souhaitent avoir leur propre paroisse.

Le 18 août 1927, cédant à leur instance, Mgr Mathieu nomme l'abbé A. Guérin, curé de la paroisse de Courval qui est placée sous le patronage de St-Joseph. Le 28 août, le nouveau curé célèbre la messe à l'école séparée. Cent cinquante fidèles y assistent. Le 11 septembre, il est décidé de l'emplacement d'un nouveau cimetière, qui est béni le 1er novembre suivant.

Le 4 décembre, M. Giguère chante la première messe dans la nouvelle église, dont l'acte de bénédiction se lit comme suit :

"Dimanche le douze du mois d'août mil neuf cent vingt-huit de Notre-Seigneur, nous, soussigné, A Giguère, curé de Courval du diocèse de Régina, étant dûment autorisé par l'Ordinaire, avons béni, avec les solennités prescrites, l'église St-Joseph de Courval. La dite église est bâtie en bois et mesure 34 pieds et 8 pouces par 32 pieds à l'intérieur et 36 pieds et 4 pouces par 34 pieds et 8 1/2 pouces à l'extérieur. L'architecte a été Frédéric John O'Leary, de Régina, et le constructeur Alfred Parent, de Coderre. Les syndics MM François Tremblay, père, Joseph Patoiné et Paul Croteau et le premier curé qui a célébré la messe: l'abbé A Giguère."

Le même jour M. C. Maillard, curé de Gravelbourg, vient bénir une cloche de 325 livres, don de François Tremblay.

Lorsqu'en 1888, le chemin de fer du Pacifique Canadien passe à un demi-

mile au sud de l'église, le centre du village de Courval se déplace à son tour et l'église se trouve isolée de ses paroissiens. Mais ce n'est que le 8 décembre 1943 qu'elle est transportée à son emplacement actuel ainsi que le presbytère.

A l'abbé Giguère succèdent l'abbé Ch. Poirier, curé-résident, de septembre 1929 à mai 1940 — l'abbé J.-A. Vachon, desservant, de mai 1940 à décembre 1944 — l'abbé Antoine Poirier, curé-résident de décembre 1944 à août 1949. L'abbé Fernand Ducharme, curé-résident, d'août 1949 à décembre 1950. Depuis cette date, Courval a été desservi par le curé-résident de Coderre M. l'abbé R. Bérubé, de janvier 1950 à juillet 1953 le R. P. G.-E. Bourque, O.P., d'août 1953 à ce jour.

L'abbé O. Rioux nommé vicaire économique le 23 décembre 1941, mourut à Gravelbourg le 6 février 1942 et fut enterré dans le cimetière de la paroisse. L'abbé Antoine Poirier était victime de l'accident d'avion du Mont-Obiou (France) lors de son pèlerinage de l'Année Sainte à Rome, le 13 novembre 1950.

● Courval ●

As early as 1888, the young "Sieur Louis Poulin" of the seigniority of Courval, near Arthabaska, Province of Quebec, hired as land surveyor, was sent by the Government to work in the region of Lake Johnston. He was so impressed by the rich and vast western plains that he decided to come back and stay, in the spring of 1908, bringing along with him his family and the families of Fulgence Blanchette, Elie Bélanger, Arthur L'Heureux, Joseph St-Laurent and Philippe Le May, also two bachelors: Paul Blanchette and Philippe Côté. All are from Arthabaska, P.Q.

The colony settles on the north west side of Lake Johnston and for a while bears the name "Crémérie L'Heureux" after L'Heureux's attempt to found a creamery.

Mr de Courval builds a large residence so to house as many settlers as possible. He already had a powerful steam tractor to break his own land and that of his neighbors. He has money and a big heart ever willing to help others. It was only proper then that, in 1908, the Post Office be named after him. Mr Fulgence Blanchette becomes the first postmaster, succeeded a year or so later by Mr Philippe Côté, general merchant.

In the summer of 1908, arrive Arthur Tremblay and his brother François, followed in 1910 by their father François, Sr, all from St-Fidèle, P.Q. A short time later the Graczyk family comes and in 1912, the Philippe Pépin family.

In 1911, the school district is formed, a schoolhouse built and a teacher from Quebec hired. In the years 1914-1915 bitter conflicts, arise between the two groups: the French-Canadian and the English-speaking. Finally, the former opens a separate school for 1916.

The only religious services the pioneers had then were from passing priests. For instance, Father Gravel on his way either to or from Mortlach, stopped many times to say Mass at Mr de Courval's place. It was during one of those stops that the Catholics of the region had the great joy of having a Christmas Mass in 1909. In 1910, Father Pausaplan comes and presides over the First Communion of all the children ready for it.

In the meantime, a new colony opens up some six miles west, at Coderre, and in 1912 Bishop Mathieu, of Régina, appoints Father Charles Poi-

rier to look after both places. This zealous priest immediately visits his people and finds for Courval 13 families, 17 bachelors and one family still to come. A week after his arrival, on September 15th, following the Sunday Mass at Mr de Courval's place, the Catholics of Coderre and Courval meet in view of organizing the parish. A week later Messrs. Philias Desnoyers, Moïse Lemire and E. Bélanger are elected as trustees. And until the rectory is built, Father agrees to board at Mr de Courval's mansion.

On July 13th, 1913, a meeting came to the conclusion that the lumber needed for construction should be hauled freely by everyone from Mortlach. On July 37th, the Trustees decide to give the contracts to a Mr Bouffard from Gravelbourg. The rectory will be put up first and will serve as chapel until the church is built. In mid-December 1913, it is ready and everyone is proud to use it for Christmas.

Until 1925, the two groups of Coderre and Courval are one parish only under the successive guidance of Father Poirier (1912-1915), Father F. E. Bonny (1916-1917), Father E. J. B. Riou (1917-1918) and Father D. Thibault (1918-1927).

In 1924, when the C.P.R. links Coderre to Swift Current, thereby boosting its development, discussions arise as to whether or not the church should be brought closer to the new location of the village of Coderre. After long deliberations, both church and rectory are moved to their actual site, in the Fall of 1925.

The Catholics of Courval prefer forming their own parish and immediately plead with Bishop Mathieu to have a resident priest. And so, on Aug. 16, 1927, Father A. Giguère is named at the new St. Joseph's parish. and on August 20th, 1927, he says

Mass in the separate school of Courval. One hundred and fifty faithful attend. September 11th, a new cemetery site is chosen which is blessed on November 1st, 1927.

Father Giguère sings the first Mass in the new church on December 4th. Blessed on August 12th, 1928 by Father Giguère duly authorized, this church is a wooden structure of 36 by 44 feet on the outside. The architect was F. J. O'Leary, of Regina, and the contractor, Mr. Alfred Parent, of Coderre. The first trustees were: François Tremblay Sr., Joseph Patenaude and Paul Croteau. On the same day Father Maillard, of Gravelbourg, blesses a 225 lb bell gift of François Tremblay, senior.

When the C.P.R. line is continued from Coderre to Moose Jaw, in 1928, it passes one-half mile south of the church, changing the location of the village and so leaving the church and rectory isolated in the country. It was only in 1945 that Father A. Poirier finally had them moved to their present place.

Father Giguère was succeeded by the following priests: Father Charles Poirier (1928-40), Father A. Vachon (from Coderre) 1940-44, Father Antoine Poirier (resident) 1944-49, Father F. Ducharme (resident) 1949-50. The shortage of vocations being so acute, the parish priest of Coderre now has to look after Courval too. Father R. Bérubé from 1950 to 1952 and since August 1952, Father G. E. Bourque, O.P.

Father O. Rioux, named administrator December 23rd, 1941, died in Gravelbourg, February 6th, 1942 and was buried in the cemetery of the parish. Father Antoine Poirier died accidentally in the Mount-Obelus (France) plane crash after his Holy Year Pilgrimage in Rome, November 12th, 1950.



Eglise St-Joseph de Courval et le presbytère
St. Joseph's Church and Rectory, Courval.



Au mois de mars 1908, le P Jérôme Boutin, de la Mission St-Hubert, Whitewood, Sask., en tournée d'expansion dans le sud-ouest de la Province d'arrêta chez M. Albert Doyon et y célébra la messe le 18 mars. Il choisit Ste Jeanne d'Arc comme patronne de la paroisse naissante, choix ratifié ensuite par S. Exc. Mgr Langevin, archevêque de Saint-Boniface.

A l'automne 1908 M. Léon Roy, agent d'immigration descendit à Gull Lake avec plusieurs membres de sa famille, en route vers le sud. Les messieurs Roy choisirent leurs terres et retournèrent auprès de leurs familles pour revenir au printemps suivant.

En février 1909, Mgr Langevin confia à M. l'abbé Albert Dufresne ses missions de Swift Current, Lac Pelletier, Herbert et Gull Lake et lui donna mandat d'aider M. Léon Roy à la fondation de la colonie canadienne-française actuellement appelée Dollard et qui, alors, avait pris le nom de Valroy, à cause des nombreuses familles Roy qui s'y établissaient. M. l'abbé Dufresne avait comme mandat spécial de travailler au développement de Valroy et du Lac Pelletier.

Le 4 juillet 1909 M. l'abbé Dufresne célébra la première grand messe à Valroy, dans une hutte en terre où se réunissaient deux Suédois protestants. Le père du célébrant et M. Désiré Roy faisaient office de chantres. Mme Damien Dufresne et Mme Degand étaient les seules femmes de l'assistance.

Au printemps de 1910, le grand nombre de familles s'établissant à Valroy amena la décision d'y célébrer la messe le troisième dimanche de chaque mois. Elle se fit ordinairement chez M. Adolard Roy. Au jour de l'an 1911, M. l'abbé Dufresne obtint de Mgr Langevin un prêtre pour Valroy dans la personne de M. l'abbé V. Jayet, qui en devint le premier prêtre résident en mars 1911. Il construisit le presbytère sur un terrain qui lui appartenait et place l'église, ainsi que le cimetière, entre les deux collines, à l'ouest.

Le premier dimanche de juin 1912 M. l'abbé Jayet, le premier prêtre à n'y plus revenir. Aucune messe n'y fut célébrée jusqu'au premier dimanche de septembre, jour où M. l'abbé H. Eugener, envoyé par S. Exc. Mgr Mathieu, évêque de Regina, y célébra la messe. Il est accompagné de l'abbé Dufresne, curé de Gull Lake. Une assemblée de paroissiens a lieu après la messe, où l'on décide de racheter

à M. l'abbé Jayet ce qu'il avait construit de ses propres deniers.

Le deuxième dimanche d'octobre 1912 M. l'abbé Eugener, nommé par Mgr Mathieu, arrive à Dollard comme curé résident. La paroisse garde pour patronne titulaire Ste Jeanne d'Arc.

Le semaine d'avant Noël 1912, les travaux de transport de l'église de sa place primitive à l'endroit où elle est actuellement sont faits par les paroissiens et on y chante pour la première fois la messe de minuit.

De 1911 à 1913, le curé de Dollard eut à desservir les missions de Shadawan (Kilbourn) et Herbrun.

Le jour de l'Ascension 1913, les marguilliers MM. Paul Lafrance, Damien Dufresne et Ernest Marquis, réunis au presbytère, décident, d'accord avec leur curé, de procéder à l'agrandissement de l'église et à la construction d'une sacristie. Ces travaux peinture comprise sont terminés en juin suivant.

Le dimanche dans l'octave de l'Ascension 4 mai 1913 a lieu la bénédiction de la statue de la B. Jeanne d'Arc, patronne de la paroisse. Le 10 août 1913 a lieu l'érection d'un chemin de Croix acheté grâce à une souscription organisée par Mlle Julia Marquis.

1914, année de l'arrivée du chemin de fer à Dollard est aussi une année sans récolte, par suite de sécheresse et de vents très chauds.

Le 20 décembre de la même année M. le curé Henri Eugener écrit: "Appelé à servir et à défendre, selon mes pauvres moyens, la France, ma patrie envahie, je quitte la paroisse de Dollard aujourd'hui. Toutes mes affaires sont en règle, mon testament est déposé à l'évêché de Regina."

La paroisse reste alors sans prêtre jusqu'à l'arrivée, le 28 août 1915, de M. l'abbé Fortin qui y demeure jusqu'au 18 octobre 1917. C'est ensuite et jusqu'en octobre 1918, M. l'abbé

Rieux. Victime de la grippe espagnole, ce dernier meurt le 24 novembre 1918, il est inhumé au cimetière de la paroisse en présence de trois témoins. Un mois plus tard M. l'abbé J.-O. Rieux prend possession de la paroisse et vient résider au village à partir du 11 octobre 1920 dans une maison qu'il achète de ses propres fonds.

Le 3 novembre, M. l'abbé Rieux achète la salle St-Hilaire et la fait transporter sur le terrain où se trouve l'église actuelle. L'ancienne église est

démolie. La salle St Hilaire, devenue église paroissiale, est bénite le 8 janvier 1921. Le 15 décembre de la même année, elle passe entièrement au feu. Cependant, l'ast qui donne à réfléchir la statue de la patronne de la paroisse, Ste Jeanne d'Arc, reste intacte. Les paroissiens n'ont qu'à laver les traces de fumée, replacée sur les autels, elle est encore honorée aujourd'hui dans l'église paroissiale.

Le 1er octobre 1922 M^{rs} Lambert et Duprat, de Gravelbourg, commencent les travaux de construction de l'église actuelle de Dollard.

Le 13 décembre 1923, c'est la bénédiction d'un nouveau presbytère.

De 1929 à 1939, c'est la sécheresse désastreuse, qui sévit dans toute la région.

En 1940 l'abbé J. O. Rioux donne sa démission après avoir consacré 22 ans de dévouement et de pleine activité à la paroisse de Dollard. Il devait mourir le 28 février 1942.

M l'abbé L. Poulin vient à Dollard en qualité de vicaire économique de 1940 à 1941. Comme souvenir de son passage, il laisse une clôture en fer pour le nouveau cimetière où il a fait transporter les restes mortels déposés dans l'ancien cimetière, qui se trouve maintenant à cinq milles du village.

Au mois d'août 1941, M l'abbé O. LeMay est nommé curé de Dollard. En dépit de conditions financières difficiles, il réussit à faire plusieurs améliorations. Il quitte la paroisse au grand regret des fidèles.

M l'abbé Victor Bleau qui le remplace depuis le 22 mars 1952, réussit à payer la dette, qui était considérable grâce à la bienveillance de S. Exc Mgr M. J. Lemieux, O.P., alors évêque de Gravelbourg et grâce aussi à la générosité des paroissiens. En décembre



Eglise Ste-Jeanne d'Arc
St Joan of Arc Dollard

1952, une lettre de Mgr l'Evêque confirme ce beau geste et félicite les responsables.

Dès le commencement de 1953, se pose la question de vendre le presbytère. En novembre, les paroissiens décident d'accepter une offre faite par la compagnie d'huile "Tide Water". Mgr Lussier, P.D., curé de Ponteix et administrateur du diocèse sede vacante, demande à M le curé de se rendre à Régina pour négocier cette vente. Les travaux d'excavation sont entrepris. En juin 1954, le curé entre dans le nouveau presbytère, achevé.

A l'hiver 1955, grâce à l'assistance morale et aux conseils pratiques de S. Exc Mgr Aimé Decosse, évêque de Gravelbourg, les paroissiens, d'accord avec leur curé, décident de rénover complètement l'église.

De récentes découvertes importantes d'huile dans la région et l'arrivée (en sept 1955) des religieuses de Notre-Dame de Ponteix pour pourvoir à l'éducation chrétienne et bilingue des enfants marquent un autre pas vers le progrès spirituel et matériel de Dollard.

TOUT POUR LA PLUS GRANDE
GLOIRE DE DIEU

• Dollard •

In the month of March 1908, Fr Jerome Boutin, of the mission of St-Hubert, Whitewood Sask., while on an exploration journey in southwestern Saskatchewan, celebrates Holy Mass at the home of Albert Doyon, on March 18th. He chooses St. Joan of Arc as patron saint of the rising colony.

Late in 1908, Léon Roy, an immigration agent came with members of his family. They singled out their lands and returned home with the intent of coming back the next spring.

In February 1909, Archbishop Langvin, of St. Boniface, Manitoba, asked

Fr Albert Dufresne, of Swift Current, to help Léon Roy with the foundation of a French-Canadian colony at what is now called Dollard, but was then called Valroy, because of the large number of Roy families.

On July 4th 1909, Fr Dufresne celebrated the first High Mass in an earthen hut, at which a handful of people assisted.

In the spring of 1910, because of the increasing number of families, Mass was celebrated at Valroy each third Sunday of the month, generally at the home of Adélard Roy. But, in March 1911, Fr V. Jayet becomes the first

reading priest. He builds a rectory on his own property and places the church and cemetery west of there between two hills.

In June 1913, Fr. Jayet leaves Dollard never to return. No Mass is celebrated until Fr. H. Kugener is sent there by His Grace O. E. Mathieu Bishop of Regina. He celebrates Mass on the first Sunday of September. On the second Sunday of October, he is appointed pastor, and Dollard is made a regular parish with Blessed Joan of Arc as titular. Fr. Jayet's house is bought and becomes the rectory and shortly before Christmas, the church is transferred from its old site to where it stands now.

In May and June 1913, the church is enlarged and a vestry is added to it. On May 4th, a statue of Blessed Joan of Arc is blessed and on August 19th Stations of the Cross are installed.

The year 1914 is remembered for the coming of the railway, a crop failure and the departure of Fr. Kugener who went to the rescue of his fatherland at war with Germany. Dollard was for a whole year without a priest.

Then the parish is served during two years by Fr. Fortin (Oct. 1915 to Oct. 1917), and by Fr. Gendron for a year (Oct. 1917-Oct. 1918). He is succeeded by Fr. J. B. Rioux, who was struck down with the "Spanish influenza" died on Nov. 24, 1918, and was buried in the parish cemetery.

Fr. J. O. Rioux is appointed parish priest in December 1918 and takes up residence in the village in Oct. 1920. On Nov. 3rd, he purchases the St. Hilaire Hall which he moves to the church site. It soon becomes the new church, the old building being demolished. However it burns down on December 15th, 1921, the statue of Blessed Joan of Arc remaining unscathed.

On October 1st, 1922, work is started on the present church of Dollard and the next year a new rectory is built.

It is hardly necessary to recall the disastrous drought years of 1929 to 1939 during which time the parish barely existed.

In 1940, Fr. J. O. Rioux tendered his resignation to his Bishop. He served the parish for 22 years. He died two years later.

Fr. L. Poulin served the parish as acting pastor for a year (1940-1941). He had the bodies buried in the old cemetery transferred to the new cemetery nearer town.

In August 1941, Fr. Oscar Lemay was appointed pastor. He remained here for 11 years, and in spite of financial difficulties made many improvements. He left the parish much regretted by his flock.

Fr. V. Blesau replaced him on March 22, 1952. He succeeded in paying off the large debt, thanks to the kindness of Bishop J. Levesque, of Gravelbourg and the generosity of his parishioners.

In 1953, the rectory, which was too large, was sold to the "Tide Water" Oil Company and a new rectory was built.

During the winter of 1955, the interior of the church was entirely renovated. And now with the finding of oil in the district and the arrival of the Sisters of Notre-Dame to take charge of the school, Dollard can look into the future with confidence and reasonable prospects of spiritual and material prosperity. GLORY and THANKS be to GOD!



St. Patrick's Church
Epit, Sask.



Fr. Roger I. Lemieux,
parish priest of Epit, Sask.

East End

As the town of Eastend came into existence in 1914, the number of Catholic families amounted to approximately thirty. This small congregation received pastoral service from the resident priest of Dollard. Sunday Mass was then celebrated in the Paradise Theatre.

It was not until 1921, when St. Patrick Catholic parish was founded and received its first resident pastor in the person of Father Felix Kientz. Since the financial means were lacking to provide a new church, the parish bought a vacant store building which was, and still is, used as the local church.

These adolescent years of St. Patrick's have seen the birth of the Ladies Altar Society, which is a benevolent organization instituted to assure the upkeep and maintenance of the local church properly, and well have they

succeeded in invigorating the small congregation with a constant effort towards progress. Then we can grant them a generous portion of the success achieved through St. Patrick's years of existence.

The organizing of our religious local enterprise can be linked with such names as Fathers Kientz, Knauff, Latendresse, Bissou, Gerdor, Chabot, Blean and Larivière, while the support of the prominent lay founders can be attributed to the Adameks, Arendis, Brelons, Gasleys, Girards, Kokotta, Koenigs, Kleins, Lacourse, Lafrances, Maurice, Nebbelsfeld and Vogts.

The spring of 1954 has seen the Catholic rectory inaugurated, as modern living quarters for the resident pastor by His Exc. A. Decosse, Bishop of Gravelbourg. This project was made a success by the tireless efforts of Father Larivière and his generous and co-operative parishioners.



Ferland



La paroisse de Ferland, ainsi nommée en l'honneur de l'historien canadien, l'abbé Jean Baptiste Ferland, a tout d'abord eu son centre au vieux Ferland, à sept milles du village actuel. Elle est sous le patronage de saint Jean-Baptiste.

Les premiers colons, Edmond Chabot, Cyrille Fauchon, Joseph-Louis Fournier de la paroisse de Sainte-Claire de Dorchester, P.Q., arrivèrent sur leur terrain en mars 1910. Ils étaient descendus du train à la station de Morse. Dès le mois d'avril, ils eurent la joie de recevoir la visite de l'abbé Jules Bois de Meyronne, qui célébra la première messe à Ferland dans la tente d'Edmond Chabot. Une quinzaine de personnes assistèrent à cette messe, tous membres des familles Chabot, Fournier et Fauchon. L'abbé Bois s'occupa de la mission jusqu'en 1917 célébrant la messe une fois par mois chez Edmond Chabot au nord ou chez Jos Louis Fournier au sud. La première grand-messe fut chantée le 5 mai 1911. D'autres colons arrivèrent en 1910: MM. Napoléon Cauture, Trudeau, Normandin, Beauchêne, Beaudoin, Dion, et, en 1914, Adonis Morin.

Les premières maisons furent construites en 1910. Le bois se transportait de Swift Current et coûtait 40

ou 45 dollars le mille pieds. Il fallait une semaine pour couvrir la distance de 180 milles aller et retour. Pour l'aller, il fallait faire un arrêt à Pon-toix le premier soir coucher sous la tente le deuxième et on arrivait à destination la troisième journée. Les gens s'approvisionnaient de bois de chauffage à la Montagne de Bois à 40 milles au sud-est, où il y avait du tremble en abondance. Un de ces voyages à la Montagne de Bois tourna presque au tragique. Les 3 traîneaux des familles Chabot et Fournier, tirés par des bœufs, avançaient assez péniblement et bientôt un vent violent se mit à soulever la neige en tempête. Toutes traces étant disparues, un des jeunes gens, afin de mieux s'orienter et aussi guider les autres, dut se tenir debout sur la première charge sur une distance de 5 milles. On arriva enfin à un "shack" de terre abandonné, propriété d'un nommé McNeill, où heureusement il restait encore un peu de charbon mou. Ce fut le salut. On attendit dans cet abri de fortune, que le blizzard se fût apaisé.

La première école, McDonald Creek S.D., fut ouverte au sud, à Fournierville, non loin du bureau de poste, en 1914, sous la direction de Miss Miles. La première année il y eut une quinzaine d'enfants en majo-

rité canadienne-français, mais la plupart des contribuables étaient protestants. Une deuxième école, Ferland S.D. fut ouverte en 1916 au nord où la majorité des contribuables étaient des Canadiens Français.

M. Joseph Chabot a été le premier pasteur. De 1911 à 1914, il a charroyé le courrier de Ponteix à Four-sauville et vice versa une fois par semaine. Il se fait gloire de n'avoir jamais manqué un voyage. Cependant durant l'hiver 1911-12, qui a été très dur, il s'épara une fois et dut passer toute une journée dans un "shack" abandonné. L'abbé Bois a aussi fait preuve de grand courage. Il visitait les missions de Milly, Summer-cove, Billmoun et Ferland, en rapportant qu'un jour d'hiver où la température était de 50 au-dessous de zéro, il partit de Summercove pour Ferland en "traîné" ou "stoneboat" assis sur une botte de pailles et vêtu d'un simple capot de drap.

S.E. Mgr Mathieu, archevêque de Régina, désigna vintre la mission à l'été de 1917. Il vint de Billmoun et se retira chez Edmond Chabot. Le lendemain il conféra le sacrement de Confirmation à 11 enfants.

L'abbé Arthur Magnan, c.-à-d. curé de Gravelbourg fut nommé curé du vieux Ferland à l'automne de 1917. Il fallait construire une église et un presbytère, mais les opinions étaient divisées au sujet de l'endroit le plus central. A une assemblée tenue chez Joe Louis Fournier on décida l'abbé de réunir les missions de Milly, Summercove, Ferland et placer l'église à Fourniersville près du bureau de poste et de l'école.

Comme cette assemblée n'eut aucun résultat pratique, on se réunit de nouveau, cette fois chez Edmond Chabot au nord. Il fut décidé de placer l'église sur un terrain donné par Edmond Chabot, section 32-6-8. Les gens se mirent à l'œuvre et bûcher, puis même à l'église et le presbytère. L'abbé Magnan n'hésita pas à relever les manches de sa soutane et à travailler comme les autres. Entre-temps le curé demeurait chez Edmond Chabot. L'église construite en bois avait 32 pieds par 50, plus un sanctuaire de 14 pieds carrés. Les deux édifices furent terminés pour le jour de l'An de 1919. Mgr Mathieu fit une nouvelle visite à Ferland à l'été de 1924.

L'abbé Magnan fut nommé à Wauchope en janvier 1925 et remplacé à Ferland par l'abbé Octave Faucher qui y demeura jusqu'en septembre 1930. Le nouveau curé l'abbé Ad-

lard Leclaire, eut à faire face à plusieurs questions brûlantes, comme le transfert de l'église du vieux Ferland à la station et la suppression de la mission de Milly. Un premier tracé faisait passer la ligne du Pacifique Canadien dans la région de Milly. L'abbé Leclaire fit alors construire une chapelle à cet endroit. Mais plus tard le C.P.R. mit la station de Ferland au N.E. section 1-8-8. L'abbé Leclaire se décida à transporter l'église et le presbytère à la station nouvelle et d'ajouter la moitié ouest de la mission de Milly à la paroisse de Ferland. Cette réorganisation, qui suggérait aussi la mission de Summercove, coûta beaucoup de dispen-

Les édifices paroissiaux furent transportés, sur une distance de sept milles, à leur nouveau site en 1930. L'église resta telle quelle, mais une aile ajoutée de 20 pieds par 42 donna au presbytère un aspect imposant. Par la suite les biens de la mission de Milly furent transférés entre Ferland et la paroisse de Glentworth. Une assemblée présidée par S.E. Mgr Villeneuve lui-même, accompagné de Mgr Grandbois, P.D. des abbés Jérôme Fortier, Perreault, Vachon et des ecclésiastiques Morin et Larouche eut lieu dans la chapelle de Milly le premier septembre 1931 et il fut décidé que cette chapelle serait vendue à la paroisse de Glentworth et la cloche à la paroisse de Ferland. L'abbé Leclaire quitta Ferland pour Meyronne en octobre 1930, mais desservit son ancienne paroisse jusqu'à l'arrivée du nouveau curé en mars 1932. L'abbé Joseph Perreault réussit à pacifier les esprits. L'organisation des cercles d'étude et d'art dramatique parmi les jeunes et donna des conférences sur le communisme. Il desservit la paroisse de Billmoun restée vacante après le départ de l'abbé Knauff en 1932.

L'abbé Perreault fut rappelé par son évêque, Mgr Papineau de Joliette, en 1934 et remplacé à Ferland par l'abbé Jean Denis. Le presbytère de Ferland fut incendié le 23 février 1937. Le curé et sa servante ne purent lever salut qu'en sautant par une fenêtre. L'automobile qui avait été placée tout près de la bâtisse le soir précédent fut aussi consumée. Un nouveau presbytère, de dimensions plus modestes, fut immédiatement construit sur les mêmes fondations.

L'abbé Denis quitta le diocèse en mai 1938 et son successeur à Ferland est l'abbé Ernest Brouillard, c.-à-d. curé du Lac Pelletier. Les Soeurs de Notre-Dame de Chénierine possèdent

la charge de l'école du village McDonald Creek S.D. en 1941 Les Chevaliers de Colomb construisent une belle salle paroissiale en 1945 Une nouvelle église, sur le modèle de celle de Shaunavon, remplace l'ancienne en 1947 Les paroissiens l'ont construite eux mêmes sous la direction de Napoléon Couture, père de l'abbé G. Couture Elle fut bénite par Mgr Lemaux le 30 novembre 1947, premier dimanche de l'Avent Ce même jour, l'abbé Brouillard célébrait le vingt-cinquième anniversaire de son ordination sacerdotale Le jubilaire chanta la grand-messe en présence de Monseigneur au trône L'abbé Couture, chancelier de l'évêché, donna le sermon en français et l'abbé Alfred Roy de Billman prêcha en anglais Au banquet qui fut servi dans la salle des Chevaliers de Colomb, l'abbé Brouillard fut l'objet d'une belle manifestation de piété filiale de la part de ses paroissiens, M. Aristide Fournier agissait comme maître de cérémonies

La paroisse de Farland compte quatre de ses fils dans le sacerdoce Le Père Gérard Nogue, O.M.I., ordonné

le 23 décembre 1939 l'abbé Gérard Couture, ordonné le 8 janvier 1942, l'abbé Adrien Chabot ordonné le 26 décembre 1942, le Père Arthur Massé, O.M.I., ordonné le 11 septembre 1953 Un fils de M. Aristide Fournier le Frère Albert Fournier, étudia au scolasticat des Pères Oblats à Rome, Italie.

Les jeunes filles suivantes sont entrées en communauté

Irène et Fernande Larose, Religieuses de N-D. de Chambiao, Réjane Couture, Hélène Corcoran et Clémentine Johnson, chez les Filles de la Croix

La paroisse de Farland est toujours à l'honneur lorsqu'il s'agit de causes religieuses, éducatives et patriotiques Une trentaine de ses garçons et filles étudient dans les collèges ou couvents De généreuses souscriptions ont été faites dans la paroisse pour le Collège de Gravelbourg et le poste de radio CFRG Les cercles d'action catholique, d'ACFC et de Foyer-Ecole en 1955, sont florissants La paroisse compte 54 familles en grande majorité canadienne française

Prière pour les vocations sacerdotales

Ô Dieu, Sacré de Jésus qui avez créé le sacerdoce catholique au service du salut saint comme l'expression et le fruit de votre immense amour daignez nous donner des prêtres qui comme vous aiment les âmes, les pauvres et la croix

Des prêtres qui, comme vous auez, partout où ils passeront fassent le bien et soient la paix entre les hommes et le pardon des péchés

Et si vous voulez bien choisir pour nous, la tête que celui à qui vous aurez fait cet honneur réponde joyeusement à votre appel

Eglise St-Jean-Baptiste
St. Jean Baptiste's Church, Farland



M. l'abbé J.-E. Brouillard, curé,
Fr. Brouillard, pastor of
Farland since 1938.



Ferland

A few sturdy men from St. Claire, Dorchester P.Q. had come West for the harvest in 1800. The following March 1810, Edmond Chabot, Joe Louis Fournier, Cyrille Fauchon took land in the new colony of Ferland, named after the great Canadian historian, Jean Baptiste Ferland. Others came in 1810 Joseph Chabot Couture, Arila Chabot, Leo Fauchon Morin, Soudoin Dion. Father Jules Bois, later Monseigneur Bois, P.D., was in charge of the mission from 1810 till 1817. Mass was celebrated once a month at Edmond Chabot's or at J. L. Fournier's. Father Bois visited also the missions of Milly, Summerville and Bellumun. The first school, Mc Donald Creek S.D. was opened in 1814 at Fournerville then Ferland S.D., in 1818 near the church.

Father Arthur Magnan was the first resident pastor at the old site, seven miles from the actual town, from 1817 till 1823. He built the church and rectory on a lot donated by Edmond Chabot, section 22-4-4. His successor Father Octave Faucher remained a few months, 1823-1826. The third pastor, Father Adelard Leclair, was busy moving the church and rectory to the new station of Ferland. With the new site, the mission of Milly was divided between the parish of Ferland and the parish of Glenworth. The mission of Summerville also disappeared.

In March 1831 a new pastor was appointed, Father Joseph Perreault, who did his best through the years of depression to keep upwards the mind of his people. He was succeeded by Father Jean Denis in 1834. The

rectory burnt to the ground on February 13 1837. Father Denis and his housekeeper saved themselves jumping through a window on a snow drift. A new residence was built on a smaller scale upon the same foundations.

Father Ernest Brouillard was appointed the sixth pastor in 1838. The Sisters of Notre-Dame de Chambriac, from Paris, took charge of the town school in 1841. The Knights of Columbus built a beautiful hall in town in 1843. A new church replaced the old one in 1847. It was blessed by Bishop Lemieux, November 30 1847 the same day that Father Brouillard celebrated the silver jubilee of his ordination to the holy priesthood.

The parish of Ferland has given five priests to the church. Father Gerard Nogue O.M.I. Father Gerard Couture, Chancellor at the Bishop's House, Father Adrien Chabot, diocesan director of the Pontifical Association for the Propagation of the Faith and the Holy Childhood, Father Arthur Massé O.M.I., ordained September 11 1855 at Ferland by Bishop Decosse. A few young girls entered the religious life with the Sisters of Notre Dame and the Daughters of the Cross.

The Catholics of Ferland parish have always shown great generosity towards College Mathieu and the radio station CFRG. About thirty of their boys and girls study in colleges and convents. Catholic Action, A.C.F.C. and Home and School (1893) clubs are very prosperous. The parish counts 34 families, mostly of French-Canadian extraction.



Fife Lake



L'établissement de plusieurs colons français, belges et allemands catholiques commença à s'effectuer, dans cette partie sud de la province, vers 1800-1810. Plusieurs d'entre eux venaient directement d'Europe, d'autres de l'est de la province. Forget, Vibank, etc. et du Manitoba. C'étaient surtout des célibataires.

Au début, les centres de communication étaient très éloignés et le seul moyen de transport était l'attelage à chevaux ou à bœufs. Après les premières récoltes, on pouvait voir des caravanes entières traverser le prairie pour porter le grain au marché ou vendre surtout du blé et du lin, car l'élevage était réservé pour les chevaux. Au début de 1810, il fallait

se rendre à Viceroy en 1813, le chemin de fer venait jusqu'à Verwood vers 1914 certains traversaient le lac en hiver, vers Bengough durant la première guerre, un grand nombre se dirigeaient vers Scobey, Montana. En échange du grain, les pionniers rapportaient de quoi se nourrir et se chauffer pour des mois entiers car il leur arrivait de ne pouvoir se ravitailler de tout l'hiver.

Notre territoire se nommait au début "Little Woody" et la visite d'un prêtre missionnaire était rare; dans les cas urgents, il fallait s'adresser à la paroisse mère, Willow-Bunch. Les pionniers ont le respectueux souvenir d'un missionnaire ambulant, le R. P. Jacob Wilhelm, allemand, qui per-

courait le vaste territoire de Madville à la Montagne de Bois avec un cheval et une petite voiture. Il s'arrêtait ça et là chez les gens et ici, chez les Kupper famille qu'il avait connue en voyage, ce Père serait ainsi passé de 1910 à 1926 faisant du ministère au près de ces gens.

En 1918, la grippe espagnole faisant beaucoup de victimes l'abbé J. A. Ménard, nommé vicaire à Willow Bunch, commença à desservir les postes environnants, ayant cheval et voiture. Il venait à Little Woody une ou deux fois par mois en été. Il a célébré la messe baptisé et béni des mariages dans l'école et divers demeures privées. Les familles catholiques augmentaient rapidement. En 1924 l'abbé Ménard desservant Verwood, Joeville (Lacoux) et notre district, encouragea l'érection de la première chapelle, à un demi-mille au nord du village actuel, où se trouve le cimetière catholique.

La guerre de 1914 avait retardé l'installation de la voie ferrée. Lorsque la ligne du Pacifique Canadien arriva, on l'attendait patiemment depuis quinze ans! La gare fut nommée Fife Lake, pour une raison que l'on ne peut déterminer peut-être en mémoire du comté de Fife, en Ecosse, palaise Coronach, nommé en même temps, est le nom d'un cheval de course fameux d'Ecosse. En 1926, commençait le Fife Lake qui devait être très florissant, avec banque, médecine, etc., et se réduire, durant les années de disette, à environ ce qu'il est aujourd'hui. Comme partout ailleurs, il fallut déménager la chapelle plus près de la gare, ce qui se fit la même année. Comme la chapelle de venait trop petite, il fallut songer à bâtir une église. L'idée émise par l'abbé Ménard et les syndics, finit par se réaliser en 1928. Cette même année arrivait le premier curé résident! M. l'abbé J.-A. Rochon.

Le temple actuel terminé, on le bénit et lui donna comme patron et protecteur le CHRIST-ROI. La paroisse comptait alors une centaine de familles et la place manquait au village pour le stationnement des chevaux et des voitures aux jours de fêtes. L'ancienne chapelle fut vendue à l'évêque anglican dès qu'elle devint vacante; employée quelques années puis fermée elle fut démolie en 1953 à Rock Glen, où elle sert encore aux angli-

De 1929 à 1939, la paroisse eut à subir la disette qui s'était abattue sur toute la région. La vie devenait de plus en plus difficile et la souffrance



Église du Christ-Roi, Fife Lake
Christ the King Church

morale encore plus que la souffrance physique toucha beaucoup de nos bonnes familles à abandonner leurs foyers et à aller chercher ailleurs un avenir plus prometteur. La paroisse perdit ainsi beaucoup de familles catholiques, sans compter celles d'autres confessions, ce qui explique la régression de la localité.

Aujourd'hui, la paroisse compte quarante familles sans compter les célibataires, soit un total de 140 âmes d'origines ethniques diverses. Belges, Français, Canadiens français, Allemands et Polonais. Mais le ministère anglais et français atteint toute la population. L'esprit d'entente est bon entre catholiques et protestants mais l'esprit religieux souffre d'un manque d'impulsion. La paroisse est un peu ce qui forme les belles paroisses. Il existe cependant un groupe de jeunes mariages excellents, un sous-conseil des Chevaliers de Colomb et une Ligue des Dames Catholiques (C.W.L.) dont les membres sont prêts à se dévouer pour l'Eglise. L'école du village, dans la Grande Unité, a quatre classes et reçoit 150 élèves; l'enseignement y est neutre, ce qui entraîne de grandes responsabilités dont les parents devraient être convaincus.

Malgré les débuts pénibles et le petit nombre de catholiques, Fife Lake a toujours eu un curé résident. Ce sont, d'après le registre de baptêmes MM les abbés A. Rochon, 1929, A.-L. Roy, 1929, J.-A. Dufréne, 1930, O. Lemay, 1933, Paul-A. Boudreau, 1940, Albert W. Goedde, 1943, Roger Ducharme, 1947. Depuis 1952 c'est M. l'abbé Fernand Ducharme qui a la charge de cette paroisse, ainsi que des deux missions qui en dépendent. Coronach et East Poplar.

Tant que la Providence nous sera favorable au point de vue matériel, nous pouvons espérer voir se continuer les progrès de l'Eglise dans cette paroisse et ces missions. Hommages soient rendus à nos pionniers pour leur foi et leurs sacrifices. Que le Christ-Roi et N.-D. du Perpétuel Secours les béatifient tous ainsi que leurs successeurs.

Fife Lake

Immigration of French, Belgian, German, Scotch and English settlers started in this southern portion of our province as early as 1808-1810. Many came directly from the old country others from the east of the province—Fargo, Vank — or from Manitoba and Ontario. These settlers headed west in the hope of obtaining land on easier conditions, but they were to meet with serious problems. The early settlers were mostly bachelors who on applying for a "homestead," (the cost of which was \$10.00), were required to fulfill certain conditions. The law required three consecutive years to "prove" the land, during which time the settler must reside on his homestead six months out of twelve and "break" at least five acres of land each year.

After these requirements had been complied with, he could apply for the "title" of his land with no additional cost. By this time he had a little "shack" built and he could return to his native land for his wife and children, and perhaps, at times, for his relatives and even grand parents.

Means of Communication

At first the settler was very far from centres of communication and his only means of transportation were horses and oxen. After the first harvest caravans could be seen following the prairie trails leading to market. The settlers sold their wheat and flax, but kept the oats for the horses. In 1810, the nearest station around was Viceroy, a bit closer in winter across the lake. Grains and horses were sometimes lost as they fell through the ice. In 1812, the railroad came to Verwood, and during the World War of 1914 many a caravan took the direct line to the Montana where better prices were obtained for the grain and cattle. In exchange for his grain the settler brought back food and fuel for his own little household. But he could not get fresh supplies for the rest of winter. Some did run short and lived on game, porridge, or baked wheat for many weeks.

At the time, our territory was called Little Woody. The visit of the missionary priest was rare, in urgent cases the settlers had to contact the mother parish of Willow Bunch. Few seem keep a reverent memory of the first missionary Father Jacob Wilhelm, a German, who, with horse and buggy travelled about the vast territory from Radville to Wood Mountain. He stopped here and there at the homes of various settlers, in Little Woody at the Koppers where he had

known in Germany. According to his diary held in Minnion, Sask., Father Wilhelm was in charge of the spiritual welfare of the people from 1810 to 1820.

The First Chapel

In 1818, the Spanish influenza spread terror throughout the district and made many of the fathers J. A. Menard, newly-appointed curate in Willow Bunch, began to take more active interest in various outposts. He bought a horse and buggy and came to Little Woody once or twice a month during the fair season. He said Mass, administered Baptism, and blessed marriages in the local school and different private homes. The number of Catholic families increased rapidly. In 1824 Father Menard who was still visiting Verwood, Joeville, Lacombe and our district, recommended the erection of the first chapel. It was built one-half mile north of the present town of Fife Lake where the Catholic cemetery now stands.

The Long Avenue (P.R.)

World War I postponed the building of the railroad as promised. When it was finally constructed it had been patiently awaited for fifteen years. This was 1926, and the new station was named Fife Lake, very likely after Fife County in Scotland, as Ceronach, which was founded about the same time was named after a champion Scottish race horse. In 1836, a prosperous Fife Lake started with a bank, a distillery and several business enterprises. However, a few years later with the dry years, it was to lose much of its glory and become what it has remained ever since. In the same year the church was moved closer to the station, where the town was forming. It was fast becoming too small and the necessity of building a new one was given serious thought. Father J. A. Nechon was appointed first vicar, pastor of the parish in 1928. A board of trustees was elected who with the pastor decided on the plans and the contractor for the new church. The building was finished the same year, it was blessed and placed under the patronage and protection of Christ the King. The parish had then 100 families and on Feast days, there weren't enough pews in town to tie the horses of the different carriages. The old chapel was sold to the Anglican Bishop, used for some years and closed. In 1942, it was moved to Rockglen to serve as a hall for Anglicans.

The Dry Years

Unfortunately the years 1929 to 1933 brought an economic depression

the world over Farmers who had products could not sell them, but even worse in these regions the soil refusing to produce drifted to the wind which carried away seed and all. To earn a living became practically impossible. Moral suffering more than physical suffering led many a good family to abandon the farms and search elsewhere a brighter future. The parish lost about 40 families, without counting the non Catholics, and business as well as parochial progress were brought to a standstill.

Pastors Since the Foundation

Since 1828, Fife Lake has always had a pastor in spite of trials and crucial days. In the Baptisms, Records they are listed as follows: Rev. Fathers A. Rochon 1828, A. L. Roy 1839, J. A. Dufresne 1838, O. Lemay 1838, Paul A. Boudreau 1840, Albert Goedeke 1843, Roger Ducharme 1847, Fernand Ducharme 1852.

Parish of 1853

The parish now comprises 48 families registered as Catholics, without counting widows and bachelors, a total of 240 souls of Belgium, French, French-Canadian, German and Polish origin but the French and English ministry suffice to serve the whole population. Mutual understanding between Catholics and Protestants is very good, one might insist on the building of a stronger Catholic spirit, a spirit of profound faith as basis of family life which builds a strong parish. Nevertheless a group of young couples gives good promise for the future, among them a sub-council of the Knights of Columbus and a sub-division of the C.W.L. always ready to devote themselves whole-heartedly for their church. We have there the men and women who will safeguard the religious inheritance of our people. The town school, belongs to the Larger Unit, has four classes and gives a neutral education to 105 children. Religious teaching being entirely left to the parents, these latter must be the more responsible and convinced.

Missions

Are comprised in the Fife Lake parish, two missions: Coronach and East Poplar. Coronach situated only 8 miles from the other is the most important. Statistics will compare both.

CORONACH

The beginnings of this mission are in all similar to those of the parish. The few Catholics usually waited for the missionary priest to visit them, those of deeper faith went to Willow Bunch at least for their Easter Duties and to have children baptized. Father A. L. Roy, the second pastor of Fife Lake, gave more attention to this



Rev. Fernand Ducharme, P.P., Fife Lake

post, visited it once or twice a month in summer. Before the railroad of 1827 the Post Office was called Pretty Valley. In 1828, the town of Coronach was starting and Mass was said in the local school or above the Pool Hall, also used as a dance hall, and for picture shows.

Bishop Villeneuve, O.M.I., first bishop of Gravelbourg conferred 40 children and adults Sept. 8 1831 in the above mentioned hall. Promoted Cardinal of Quebec he asked the C.W.L. of his city to ask a loan for the building of a chapel in Coronach. The Catholic Women made a door-to-door drive, and in two payments sent Father Roy \$550.00 which was sufficient to permit to build, most of the work being done by the parishioners. The church was finished by July 1834 and used immediately. On August 8 1835, Bishop L. J. A. Malançon blessed it in the presence of Mgr. H. Kugener, v.g. the parish priest and the parishioners.

The Catholic Women's League of Quebec donated all that was needed to say Mass on two conditions: that the mission be named Our Lady of Perpetual Help and that the ladies organize a C.W.L. The two conditions were fulfilled. The church is under the patronage of Our Lady of Perpetual Help and the ladies were organized and received their charter in 1838. Thus they are the oldest sub-division of the C.W.L. in the diocese.

From year to year there is a noted material and spiritual progress in this mission, (East Poplar included). There are 40 families, a total of 186 souls, fully. Since 1834 the church has a finished basement and a new porch. The town has a renowned hospital, a Unit School of 8 classes and prosperous business.

May the pioneers be honored for their faith, courage and sacrifices. May Christ the King and Our Lady of Perpetual Help bless them all as well as their successors.

Fox Valley

The remote beginnings of the Parish of Fox Valley are in Krasna, Sask., on Highway No. 21. The first priest who attended to the spiritual needs of the immigrants of the Krasna district was Fr Reindle, a secular priest. No entries, however, are found under his name in our parish records. He built the old church at Krasna in 1911 on highway No. 21, and a rectory which is now the home of Mr. Francis Schiffler in Fox Valley.

After Father Reindle left for the United States, Fr L. Hermandung, O.M.I. from Blumenthal, looked after the Krasna Catholics. The first baptism entered in our Parish Register was administered by Fr. Francis Xavier Rapp, O.M.I., October 3, 1915. From this time on we find Fr. Rapp as pastor of Krasna. Fr. Rapp, O.M.I., built a new rectory in 1917, which now serves as the Sisters' residence at Lucenthal, Sask. In 1919, Fr. Rapp left for the American States where he still lives in retirement.

Until May 1919, Fr. Charles Grotschel, O.M.I. attended to the people from his Rosenthal church. Then Fr. Theo. Hard, a secular priest, took over. After Fr. Hard went to the States, Fr. August Kim, O.M.I., succeeded him at Krasna and remained in charge of the parish until March 1929. After he had served in various other parishes, Fr. Kim died at Macklin, Sask., April 4, 1935.

Fr. Joe Hubbert, O.M.I., was the next pastor at Krasna. Rastadt and Richmond belonged as missions to Krasna and were visited by Fr. J. Hubbert. The Catholics of what is now Fox Valley went to one of the churches Krasna, Rastadt or Richmond.

In 1924, the C.P.R. railway was built and the number of Catholic families in Fox Valley increased rather quickly since the village is so located as to serve a big district. Of the first settlers mentioned at Fox Valley are a Jewish storekeeper (Grant), Wendel Mater, Math Anton, Rose Anton, John Hudec, George Glaser, the Steinkeys, Kochs, who had moved in from 1925 on and during the following years. Gradually, there was a growing desire for having a church with a resident priest in Fox Valley. Of course, Krasna opposed this opinion. Still the necessary permission from the respective religious and Diocesan authorities were obtained and in 1928 the people of Fox Valley set out with the building of a basement church.

Mr. Wendel Mater gave the lot. A loan was secured from a near-by bank to the amount of \$4,000.00.

Fr. Hubbert had pews and the other necessary equipment installed. In 1934, Fr. Hubbert moved from Krasna to Fox Valley, since it was but logical that the priest take up his residence in the village on a train line, instead of staying in the open prairie. Fr. Hubbert boarded with a Mr. Peter Schmidt for the time being. The Krasna church was from then on served from Fox Valley as a mission.

In 1931, Fr. K. Meyer, O.M.I. succeeded Fr. Hubbert as pastor of Fox Valley. During Fr. Meyer's pastorate a humble little house was moved into Fox Valley which serves as rectory up to the present day.

In 1936, Fr. Francis Lutz, O.M.I., native of Germany, came to Fox Valley. After two years, ill health forced him to abandon the parish. He died at Macklin, Sask., July 27, 1944.

Fr. Peter Leibel, O.M.I., a native of Denni, Sask., received his obedience for Fox Valley. During his time he already reported a total of some 170 families at Fox Valley. Under his care the parish debt of \$4,000.00 was paid off in full. He had a kitchen attached to the rectory. Other improvements were made to the amount of about \$1,500.00.

A new graveyard was laid out east of the village. During the succeeding years a building fund for a new church was created and in 1944 the present church was built. It measures 40 by 36 feet. A local carpenter, Mr. Anton Soehn, with volunteering parishioners shared in the work so that the church could be completed at a rather low cost.

In the fall of 1942 a community of Ursuline Sisters from the Mother House at Preble was established. They help to teach in the local public school. At the present time (1955), four Sisters and three nuns lay teachers teach at the school.

In October 1945, Fr. Peter Leibel was transferred to the parish of Good Soil, Sask. Two years later, August 28, 1947, he died at Macklin, Sask.

Fr. Henry Berniel, O.M.I., a native of Ermine, Sask., was now in charge of the parish of Fox Valley. Fr. Berniel had acquired a skill as a carpenter and himself owned much of the modern equipment of his trade. With his own hands, he made the Altars, the Communion Rail and other pieces of



St. Mary's Church and Rectory - Fox Valley

furniture. The interior of the church he decorated with Donorsons, with the help of some parishioners, and laid a tile floor into the church. He also organized the Knights of Columbus forming a sub-council together with Richmond, Sask. In September 1881 Fr Bermet was transferred to Allan, Sask. Fr Charles Ackermann, O.M.I., a native of Germany, was placed in charge of the parish at Fox Valley.

During the year of 1932, and the following years, we have kept on stocking our church with new liturgical supplies, vestments, two new chalices, a new set of Stations of the Cross, which cost \$375.00, etc., etc. The interior of the church has been painted by a certain Mr. M. Lightfoot, of Maple Creek. The basement of the church has been redecorated by volunteer labor. During 1953, Waterman Waterbury has installed a new oil fur-

nace both in the church and the rectory.

At the end of 1953 we counted 4 English-speaking families, 129 German-speaking families, 9 Polish families, 11 Slovak families, 3 Ukrainian families, a total of 156 families with 578 souls. There is a growing tendency of moving to the cities and farming from there.

In 1937, the mission of Richmond was detached and made an independent parish. In the same year Rastadt was made a mission of Blumenfeld. In 1943, the mission of Krasna was divided up, the families according to their locations were given to St. John's, Rastadt, Josephthal, Liebenthal and Fox Valley.

The old dilapidated chapel of Krasna has since been taken down and has disappeared. The old nearby graveyard is the only remnant of this one-time parish.



Frenchville



Frenchville est un lieu historique. Les Indiens, les Métis et les troupes de la Police Montée passaient sur son territoire pour se rendre de la Montagne des Bois à la Montagne des Cyprès. Une escarmouche a certainement eu lieu entre les sauvages et les troupes, car, à cinq milles au sud-ouest de l'église, dans un endroit appelé "Water Aulne", on voit encore les traces d'emplacements de tentes tranchées et trous de canons.

C'est à l'automne de 1909 que les premiers colons envoyés par l'abbé Royer, de Notre Dame d'Avvergne, vinrent prospecter les terres qui font partie de la paroisse de Frenchville. M^{rs} Honoré Beauchamp, Pierre Baillet, Xavier Vignes, René Landien, Damase Buteau, Alexandre et Tiburce Brien, Jean Entem, Léon Rust, William Hamel, Alphonse Eveque, Marcel Champon, etc.

Vers le mois de juin 1910, l'abbé Claude-Joseph Passaglan, missionnaire des Métis au Lac Pelletier et à Swift Current, dit la première messe à Frenchville, s'y arrêtant sur son trajet vers Val Marie. Cette messe fut célébrée dans une petite maison de tourbe appartenant à M. Bélon. La vallée, près du Horse Creek, où se mourait plus tard J. Henrick. A chacun de ses voyages à Val Marie en 1911, l'abbé Passaglan célébra chez Baillet, puis, à partir de 1912, chez Filatrault.

Jean-Baptiste Filatrault, outre un logis dans les buttes, s'était construit une maison assez convenable à l'endroit où se trouve l'église. Il y tenait magasin, et à temps perdu, forgeait les pointes de charrue. Le bureau de poste connu d'abord sous le nom de St. Aldwinne puis de Filatrault, fut placé chez lui. Les colons, les "ranch

ers" et autres voyageurs y faisaient leur halte préférée. Filatrault agrandit alors sa maison et en fit un hôtel. Cet hôtel deviendra quelques années plus tard, la première église et le premier presbytère de Frenchville.

C'est l'abbé Pascalien qui choisit saint Joseph comme Patron de la mission qu'il desservit jusqu'en 1913. Son successeur fut l'abbé Joseph Bellair curé du Lac Pelletier de 1913 à 1918 et de Crichton jusqu'en 1918. Le 12 janvier 1918, il bénit le mariage de Maurice OMI et d'Alma Tourville. Joseph-Belomina Tourville, fils de Thomas, fut le premier enfant inhumé à Frenchville, le 7 février 1917. Il était né, en glissant dans un puits, avec son frère, le 7 du même mois.

Après l'abbé Joseph Bellair l'abbé Rayer de Ponteix desservit la Mission de Frenchville quelques fois en 1918 et 1919. En 1919, il y célébra un mariage le 5 janvier 1919. L'abbé J. Léon Bernard vicaire à Ponteix, desserv Frenchville d'avril 1919 à janvier 1920. Il y célébra la Messe de Minuit, Le Père Morice, O.M.I. le célèbre historien de l'Eglise catholique dans l'Ouest, rend visite à la mission en mars 1920 et y revient plusieurs fois, se retirant chez M. Denis Auger en 1921 et 1922 alors qu'il résida quelque temps à LaFleche. L'abbé Ernest Duchaine vicaire à Ponteix, s'occupe de Frenchville d'avril 1920 à juin 1921.

A l'automne de 1922 la mission de Frenchville comptait environ trente familles, toutes de langue française. Mgr Mathieu archevêque de Régina répondit aux instances des paroissiens en nommant l'abbé Ernest Duchaine comme premier curé. Originaire du diocèse de Trois-Rivières, P.Q., ayant été vicaire à Montmartre, Ponteix et Willow-Bunch il arrive à Frenchville le 21 octobre 1922. C'est la partie sud du premier étage de l'ancien hôtel Filatrault qui sert de presbytère. La partie nord est suffisante pour y tenir un petit commerce et le bureau de poste. Tout le deuxième étage sert de chapelle, on y parvient par un escalier extérieur. A quelques pas de la maison, se trouve une étable: c'est tout le village.

L'abbé Duchaine s'occupe des missions de Wallard, Gervais, Val Marie et Bonfield, ce qui exigeait beaucoup d'abnégation, vu les mauvais chemins, le froid et les tempêtes. La seule distraction était la visite des paroissiens au presbytère. Le 30 juin 1923, l'abbé Duchaine a la joie de voir arriver son frère Raymond et sa mère. Mais un accident tragique au cours d'une

chasse aux outardes sur le lac Lone Tree l'emporte le 11 juillet suivant. Ses funérailles, présidées par Mgr Grandbois de l'archevêché, ont lieu le 17 juillet à Ponteix où il est inhumé auprès des abbés Royer et Rivin.

L'abbé Ernest Brouillard fut le deuxième curé. Originaire de St-Marcel-de-Richelieu, P.Q., ordonné à Edmonton en 1922, après avoir été vicaire à Willow-Bunch pendant six mois, il arrive à Frenchville le 10 août 1923. Il y trouve une chapelle au plafond bas dont les lambordes à découvert laissent passer le vent. De nombreuses statues, dont des paroissiens ornent le sanctuaire. Le nouveau curé se met à la tâche. En plus des missions de son prédécesseur, il ouvre Canuck et Admiral. Les paroissiens apprécient son dévouement et le lui rendent en affection et en coopération. En effet en 1929, la vente d'un terrain pour \$1,250.00 et les recettes d'un bazar de \$2,000.00 permettent d'amortir la dette qui grevait la paroisse. Le 30 mars 1931, après sept ans et demi d'apostolat fructueux l'abbé Brouillard est nommé curé du Lac Pelletier par Mgr R. Villeneuve O.M.I., premier évêque de Gravelbourg. Frenchville devient alors une mission et le desservant va être le curé.

Jusqu'en juillet 1931, c'est le curé de Ponteix et son vicaire qui s'en occupent. L'abbé Achille Rousseau, curé de Cadillac, leur succède jusqu'en août 1933 alors que la desserte passe à la charge de Val Marie. De là l'abbé Camille Saint-Pierre vicaire vient à Frenchville d'octobre 1933 à mai 1935, date à laquelle l'abbé Rousseau s'en accuse de nouveau. De novembre 1935 à août 1937 c'est l'abbé Oscar Lermy vicaire à Val Marie qui rend visite à la Mission régulièrement. L'abbé Oscar Beaupré lui succède pendant un an. La desserte de Frenchville passe ensuite au deuxième vicaire de Ponteix, qui est aussi chapelain de l'hôpital. C'est d'abord l'abbé Lucien Poulin, du 2 octobre au 15 décembre 1937 alors qu'il est nommé vicaire à Willow-Bunch, il est remplacé à Frenchville par l'abbé Albert Gosselin. Ce dernier, nommé à East End le 4 août 1939, l'abbé Poulin reprend sa place à Frenchville jusqu'en août 1941. s'y rendant d'abord de Ponteix puis de Dollard où il est vicaire-économiste depuis janvier 1941. Le reste de l'année, c'est l'abbé Antoine Poirier qui est chapelain de l'hôpital de Ponteix et desservant de Frenchville. En janvier 1942, il entre chez les Pères du T. S. Sacrament.

Pour une troisième fois l'abbé Pou-

Saint-
Joseph.



Frenchville

(South)

Saint-Joseph



- I M. Abbé Janssen Poulin
- II Parc Église et par Presbytère
- III Nouvelle Église 1904
- IV Nouveau Presbytère 1904
- V Couvent Ste Thérèse 1904



lin est nommé desservant de Frenchville en 1902. Cette fois, il vient du Lac Pelletier où il est curé. Il occupe des deux paroisses, jusqu'en août 1934, date à laquelle il est nommé titulaire de Frenchville.

La bonne entente et la générosité ont toujours été les marques distinctives de la population de Frenchville. A l'automne 1939 l'ancien hôtel Filia, traînant tombant en ruines fut démoli et au même endroit on construisit un soubassement en ciment comme salle paroissiale et une église, de 30 par 72 pieds, en bois recouvert, à l'extérieur d'imitation de brique et à l'intérieur de "Ten Text". Tous les paroissiens travaillèrent en corvée, sous la direction de M. Marchessault, entrepreneur. Entre temps la messe se célébrait à un mille à l'ouest, autrefois chez M. S. Desharnais, aujourd'hui, chez son gendre M. William Harnet. La première messe dans l'église inaugurée fut célébrée le dimanche de la Pentecôte, le 5 juin 1940. Le 17 juillet, S. Exc. Mgr Guy O.M.I. bénissait la nouvelle église, entouré de plusieurs prêtres et d'un grand nombre de fidèles. Il bénissait aussi une cloche et érigait le chemin de la Croix, don des paroissiens.

Le 22 juin 1953, Frenchville avait l'honneur de voir monter à l'autel le premier de ses fils en la personne de l'abbé Marcellin Ruess. Ordoonné la veille à Ponteix par S. Exc. Mgr M.-J. Lemieux il est le deuxième des onze enfants de M. Léon Ruess. Cinq jeunes filles de la paroisse se sont consacrées à Dieu dans la vie religieuse, dont l'une chez les Soeurs Oblates, Sr St-Donat (Auger) et les autres dans la Congrégation des Soeurs de Notre-Dame de Chambiac, les RR. SS. Marie-Mathilde (Legault), Marie-Aurélien (Auger), Marie-Angélique (Entien), et Marie du Rosaire (Ruess).

En 1954, pour sauver les enfants de

l'école protestante et anglaise d'Admiral où on voulait les faire transférer, l'abbé Poulin, soutenu par les paroissiens de Frenchville, entreprend pour parler et démarches. L'école est démolie d'un mille à l'est où elle était et installée devant l'église. On réussit surtout, — ce qui est extraordinaire, pour ne pas dire miraculeux — à obtenir deux Religieuses de Notre-Dame de Chambiac pour l'enseignement. Sr Joseph de Jésus comme institutrice et Sr Marie-Siella comme assistante.

Les paroissiens se donnent la main de nouveau. Malgré le petit nombre il n'y a que vingt-cinq familles — on n'épargne les sacrifices ni de temps ni d'argent pour préparer les fondations d'une maison qui sera transférée de Shaunavon pour les Soeurs et d'une autre qui viendra de Crichon pour servir de presbytère. Le 31 août, l'abbé Poulin est nommé curé de Frenchville et desservant de Cadillac. Il arrive en même temps que les Religieuses, le 7 septembre. Le couvent est béni et le chemin de Croix érigé par S. Exc. Mgr Decosse, le 8 octobre et le presbytère béni par Mgr Louis Lussier P.D., V.G., le 21 du même mois.

L'abbé Lucien Poulin, né à Saint-Georges-de-Beauce P.Q., le 16 mai 1910 est le neuvième des quatorze enfants de Charles Poulin cultivateur. Après ses études à la petite école et au Petit Séminaire de Québec, il est atteint de tuberculose pulmonaire et doit s'absenter pendant deux ans. Venu faire son Grand Séminaire à Gravelbourg en 1934, il est ordonné prêtre à Québec le 11 juin 1938 par le Cardinal Villeneuve, O.M.I. Prêtre au diocèse de Gravelbourg jusqu'en 1942, date à laquelle il s'y donne définitivement, l'abbé Poulin s'est presque toujours, depuis son ordination, occupé de Frenchville. Ce que nous y voyons aujourd'hui est son oeuvre.

Frenchville

In the history of Saskatchewan-Frenchville could be classed a historical site. It lay on the trail followed by the Indians, the Half-Breed and the Mounted Police traveling from Wood Mountain to the Cypress Hills. A skirmish certainly took place between the Indians and the Mounted Police, as we can still see at a spot called 'Water-Aulne,' about 5 miles southwest of the church, traces of encampments, trenches and guns.

The first farmers, on the recommendation of Rev. Father Royer of Notre-Dame d'Auvergne, Ponteix, visited the lands around Frenchville in the fall of 1889. The pioneers who came in that year and in the following were Messrs. Honoré Beauchamp, Pierre Baillet, Xavier Vignon, René Lacombe, Damase Buteau, Alexandre and Tiburce Brien, Jean Entem, Léon Roest, William Hamel, Alphonse Evèque, Marcel Champon, etc.

Around June 1810, Rev. Father Claude-Joseph Pausaplan missionary among the Half-Breed of Lac Peller and Swift Current, celebrated the first Holy Mass in that district, on his way to Val Marie. This first Mass was celebrated in a peat house belonging to M. Léon Lavallée. During 1811, on his way to Val Marie, Father Pausaplan offered Holy Mass at Baillet's. But during and after 1812 Mass was celebrated at the residence of J. B. Filatrault who was postmaster. The Post Office changed name several times. It was first called St. Aldwine, later Filatrault and now Frenchville. Every traveller, whether farmer or rancher stopped overnight at Filatrault's on their way from White Mud River to Neville or Swift Current.

but most of the people preferred going to Swift Current, although it was farther because of a wider choice in the market. Filatrault's became a regular stopping place where travellers could find room and board. In his improvised two storey hotel, the first was used for the kitchen, the store and the Post Office, the second for rooms. Later this same building was used as church and rectory.

Saint Joseph was chosen patron saint of Frenchville by Father Pausaplan who was in charge of the mission from April 1819 to January 1820. Rev. Fr. Morice, O.M.I., the great historian of the Catholic Church in the west, came to Frenchville in March 1828 and returned many times in 1821 and 1822. From April 1826 to June 1831, Rev. Fr. Ernest Ducharme, assistant

priest at Ponteix, is in charge of Frenchville.

The first wedding took place on July 17th, 1818, when Edgar Goddu and Mélanie Briand were united in matrimony. Joseph Bélonkous Tourville, a child son of Thomas Tourville, was the first to be buried in Frenchville on February 7, 1817.

In 1822, Frenchville records 34 families, all French. The people sent a request to the Archbishop of Regina for a resident priest. Archbishop Mathieu named Rev. Fr. E. Ducharme at that time assistant priest in Willow-Bunch, their pastor. The south portion of the first storey of Filatrault's former hotel was used for the rectory, the north portion still being used as store and Post Office. The whole second storey was used for the church, which one could reach through an outside stairway. A few yards from the house was a stable and these two buildings constituted the whole village.

Father Ducharme was also in charge of the following missions: Wallard, Gergovia, Val Marie and Rosefield. As they were all far from Frenchville, the good Father endured many hardships, mostly bad roads, cold and bad weather visiting these missions.

However, Frenchville was not to keep its first parish priest long. Unfortunately, he was killed accidentally by his own gun during a hunting party on July 11, 1823, at Lone Tree Lake, 60 miles southwest of Frenchville. The funeral took place on July 17 and he was buried in the Ponteix Cemetery.

The second parish priest of Frenchville was Rev. Fr. Ernest Brouillard. He was then assistant priest at Willow-Bunch and came to Frenchville on August 18, 1823. Besides taking charge of the other missions, Father Brouillard exercised his zeal as Canon and Admiral. In 1828, thanks to the generous co-operation of his people, with the proceeds of a bazaar which brought the sum of \$2,804.80 and a sale of land for \$2,250.00, he cleared the large debt of the parish.

Archbishop Mathieu paid his third and last visit on June 14, 1834, when he confirmed 24 children. After seven years and a half of fruitful service, Fr. Brouillard, on March 28, 1831, was appointed parish priest at Lac Peller by Most Rev. R. Villeneuve, O.M.I., first Bishop of Gravelbourg. Frenchville then became a mission for 12 years.

Until July 1834, Fr. Power and his assistant at Ponteix took charge of the

mission. Rev Fr A. Rousseau, pastor of Cadillac, was in charge of Frenchville from July 1931 until August 1933. Then, Rev Fr Camille St-Pierre, assistant priest at Val Marie, took charge until May 1935, when Fr Rousseau ministered again to Frenchville for 6 months. From November 1935 until August 1938, Rev Fathers Oscar Lemay and Oscar Beaupré, both assistant priests at Val Marie, came regularly to Frenchville for 2 and 1 year respectively. From 1938 to 1942 Rev Fr Lucien Poulin, Albert Gosselin and Antoine Poirier were respectively in charge of the mission. From January 1942 until August 1954, Fr Poulin parish priest of Lac Pelletier was called upon once again to take charge of Frenchville.

Mutual understanding and generosity have always been characteristic of the people of Frenchville. In the fall of 1939, they united under the guidance of Arsene Marchessault, contractor, to tear down the old Filatrault hotel and build a new church with basement 72 by 30. The walls were covered on the outside with brick siding and on the inside with 'Tentest'. The first Mass was celebrated in the new church on June 3, 1940, and it was blessed on July 17.

Another memorable day for this little parish was June 22, 1953 when Rev Fr Marcellin Ruess offered Holy Mass for the first time. He is the son of Mr and Mrs Léon Ruess, pioneers of the district, first son of the parish to be ordained.

Five young ladies from this parish have joined religious orders.

In 1954, according to larger unit regulations the children of the parish would have had to take a school bus which should have taken them to a Protestant school in Admiral Fr Poulin with the parishioners zealously tried to keep the children in their own Catholic school. From one mile east of the church the school was moved in front of the church. The parishioners prayed fervently to obtain Sisters to teach in the school and their prayers were answered. In a small parish like this one, far from all other villages, this was astonishing if not miraculous. Frenchville was again established as a regular parish. The people united to dig two cellars and build foundations for two residences, one for the Sisters and one for the priest. On September 7, the school was opened with Sister Joseph de Jésus as teacher and Sister Mary Stella as assistant, both from the Congregation of 'Notre Dame de Chambrier'.

The Most Rev Bishop Decosse, of Gravelbourg, blessed the new convent and installed the Way of the Cross on October 8. On the 21st of the same month, Rt. Rev Magr Lusker, V.G., of Ponteix, blessed the new rectory.

Fr Poulin, the present pastor has almost always been in charge of Frenchville since his ordination on June 11, 1938. With the generous co-operation of his parishioners, he has set his parish on a firm footing both spiritually and materially and he counts on the goodwill of each and everyone to make a success of the future.



Glentworth



Voici quelques notes sur Glentworth.

- 1928—Fondation de la paroisse. Curé fondateur, M. J.-A. Vachon. Construction du presbytère.
- 1931—Transport de la chapelle de Milly qui devient église paroissiale de Glentworth.
- 1937—Départ de M. l'abbé J.-A. Vachon pour Coderre à l'automne.
- 1938—8 février arrivée du second curé M. l'abbé Ph. Jérôme, curé actuel.
- 1939—Fondation de la mission Fir Mountain.
- 1954—Juillet destruction par le feu de la chapelle de St-Marcel.
- 1955—Transport de l'église Ste-Thérèse à Wood Mountain.

M. l'abbé Philippe Jérôme, curé.
Father Jérôme, Glentworth.



1955-56—Réfection de l'église de Glentworth. Sacristie nouvelle agrandissement et installation de bancs.

De Glentworth, le Curé dessert

les missions de Fir Mountain et Wood Mountain à tous les dimanches et une fois le mois à la réserve indienne de Wood Mountain.

Glentworth

Here are a few notes on the parish of Glentworth. The parish was founded in 1929 by Rev Father J. A. Vachon, and the same year the rectory was built.

1931—The chapel of Milly was moved and became the church of Glentworth.

1937—In the fall, Father Vachon is named pastor of Coderre, Sask.

1938—Feb. 8th, Father Philippe Jérôme arrived as the new parish priest and still is at the helm.

1959—Foundation of the Mission of Fir Mountain.

1954—Destruction by fire of the chapel of St. Marcel, a former mission of Glentworth.

1955—Transportation of the church of Sainte Thérèse to Wood Mountain.

1955-56—Renovation of the Glentworth church, enlargement, new sacristy and pews.

Fir Mountain and Wood Mountain Missions are looked after from Glentworth every Sunday, the Wood Mountain Indian Reserve once a month.



Gravelbourg



Mgr Langevin, O.M.I. digne successeur de Mgr Taché au trône métropolitain de St-Boniface, de qui dépendent les régions diocésaines de la Saskatchewan, le diocèse de Regina ne sera créé qu'en 1910 — Mgr Langevin s'intéresse au mouvement des immigrants vers l'Ouest. Dès l'automne 1906, un prêtre-colonisateur est envoyé par lui, muni d'une lettre datée du 28 septembre "M. l'abbé Louis Pierre Gravel, le porteur de la présente, est autorisé par Mgr Langevin à fonder une paroisse dans la région qu'il choisira. Sa Grandeur bénit cette entreprise de tout son cœur, ainsi que celui qui l'entreprend. On voudra bien favoriser ce dévoué missionnaire. Lui être agréable sera être à l'autorité ecclésiastique."

Celui que les colons appellent dès lors le "Père" Gravel se met à l'œuvre avec toute l'ardeur et la compétence dont il a déjà fait preuve dans son ministère auprès des Canadiens français de New-York pendant quinze ans. Il est en pleine force de l'âge — 38 ans — parle les deux langues indispensables à la tâche qu'on lui confie il a "une âme trempée de vaillance et d'énergie, et au cœur est irrésistible attachement à la patrie" (Mgr Mathieu) qui lui feront "tracer à l'avance les plans de tout le Gravelbourg d'aujourd'hui" (Hon. J. A. Sheppard, du parlement de Regina). Le Père Gravel s'établit à Moose Jaw, où se trouve le bureau des Terres de la

Couronne Dominion Lands Office). Nommé agent officiel de la colonisation par Ottawa en février 1907, il obtient quatre "townships" pour les colons canadiens-français qu'il va lui-même ramener de l'Est. Le 12 mars suivant, le gouvernement, reconnaissant déjà les services rendus par ce fondateur, donne son nom à la concession qui se peuple autour du bureau de poste qui vient d'être ouvert à Rivière La Vieille. Gravelbourg est né.

En juin de cette même année 1907 Mgr Langevin rend visite à la paroisse. Un témoin — qui n'est autre que le propre frère du Père Gravel — en parle "En écoutant la voix chaude et captivante de Monseigneur, nous avons tous senti que nous acceptions, non pas seulement de développer une exploitation agricole mais encore de remplir une mission sacrée, à savoir celle de nous emparer du sol de cette riche vallée au nom du peuple canadien-français."

Vie paroissiale organisée

Le 8 septembre 1907, l'abbé J.-A. Magnan, premier missionnaire-curé nommé par Mgr Langevin, arrive à Gravelbourg et célèbre ses premières messes sous l'une des deux tentes que le Père Gravel a obtenues du gouvernement pour l'accommodement des arrivants. Le 25 septembre, c'est le premier baptême porté sur les registres de la paroisse.

La cathédrale
St-Philomène
et
Favelle
GRAVELBOURG
The Cathedral
and the
Steeple
Bancroft



Dès l'année suivante, l'organisation de la petite communauté est faite. Du point de vue civil, c'est la création le 18 juin 1908, du "district d'améliorations locales S-B-S" qui amène, sur le plan municipal, l'institution du district sous le no 2244, qui sera l'unique district du canton jusqu'en 1913 le 31 décembre 1908. Quant à la famille paroissiale, elle se développe si bien que s'impose la construction d'une "maison-chapelle". Durant l'hiver on en a transporté le bois depuis Mortlach, "par corvées", et en juillet 1908 s'élève la "maison-blanche" où l'on peut célébrer les offices paroissiaux. A la messe de minuit de Noël suivant, on a même la joie d'y étreindre un bel harmonium offert par le Père Gravel.

C'est à cette époque que Mgr Languevin place la paroisse sous le vocable de sainte Philomène, la jeune martyre à laquelle le Père Gravel à la suite du sacrement d'Aube a été consacré telle qu'il s'en est déjà fait l'apôtre aux Etats-Unis.

En 1911 s'organise une section locale de la Société St-Jean-Baptiste, qui compte immédiatement une centaine de membres, sur les quelque 300 âmes qui constituent la paroisse. Il y a célébration grandiose et joyeuse de la fête nationale, le 17 juillet 1911. Le Père Gravel y annonce l'élection de Mgr Olivier-Elzéar Mathieu au trône de Régina, diocèse duquel dépend désormais Gravelbourg.

Si 1912 est l'année de la création de l'ACFC provinciale, c'est 1913 qui est l'année faite pour la cité naissante.

Organisation municipale

Le 1er janvier, la "District d'améliorations locales" devient "Municipalité rurale no 104". Fait important, puisque désormais, la petite colonie canadienne française de Gravelbourg va pouvoir disposer de ses propres fonds, sur les taxes prélevées par le gouvernement provincial. Le premier maire en est Charles Le Moine descendant du grand Le Moine d'Iber-

ville. Au cours de l'été de cette même année 1913 c'est la première visite de Mgr Mathieu dont la sollicitude et la bienveillance devaient tant faire pour Gravelbourg. Il autorise la construction d'une nouvelle église, dont les travaux de fondation commencent le 30 juin 1913, et qui deviendra le soubassement du collège. Enfin, c'est le 30 septembre 1913 que le chemin de fer du Canadien National commence à desservir Gravelbourg, qui, de ce fait, va pouvoir se développer encore plus rapidement.

En 1914, la population de Gravelbourg est de 738 âmes, et la vie paroissiale va s'organiser. La Société St-Jean-Baptiste décide la construction d'une salle paroissiale, celle même que l'on voit encore aujourd'hui. La "maison blanche" a été vendue à la commission scolaire et transformée en école où enseignent des institutrices laques qui seront bientôt remplacées — en septembre 1915 — par les religieuses de Jésus-Marie.

Fondation du collège

Cette même année 1915 Rome élève le diocèse de Régina au rang métropolitain. Mgr Mathieu, étant maintenu au trône archiepiscopal. L'un des désirs les plus ardents du prélat est la fondation de deux collèges classiques, l'un pour ses diocésains de langue anglaise, l'autre pour ceux de langue française.

Un décret de la législature de Saskatchewan du 17 décembre 1917 autorise la double fondation. Gravelbourg est choisie pour celle de langue française, Gravelbourg qui vient d'être érigée en ville au 1er janvier 1917 et qui sera le siège d'un district judiciaire en février 1918.

Le 12 décembre 1918 s'ouvre le collège, auquel s'ajoute en octobre 1919, une section de "petits" — les futurs "Jardinets" — confiés aux Missionnaires Oblats du Sacré-Cœur et de Marie Immaculée. Le 30 janvier 1919 Mgr Mathieu bénit le bâtiment central



Mgr Charles Mailland

du couvent de Jésus-Marie ainsi que le premier collège qui sera bientôt trop petit pour les élèves dont le nombre va croissant.

Le 5 novembre 1919 enfin, c'est la bénédiction de la nouvelle église par Mgr Mathieu, en présence de Mgr Béliveau, archevêque de St-Boniface et d'une assistance émue, se pressant derrière son curé l'abbé Maulard, dont le nom reste attaché au sanctuaire par les belles peintures dont il le décorera ensuite. Quelques jours plus tard, le 9 novembre, a lieu la première initiation de Chevaliers de Colomb du conseil ainsi formé d'une majorité de Canadiens Français.

Centre de vie religieuse et patriotique

Gravelbourg, maintenant mond de ses belles institutions. L'urbanisme se développant parallèlement, avec l'installation de l'électricité et d'une canalisation d'eau et d'égouts. Gravelbourg, la plus peuplée des paroisses de langue française du diocèse de Régina, est véritablement "le" centre de vie canadienne-française de cette province de Saskatchewan qui, par ailleurs se peuple d'immigrants d'origine les plus diverses. Désormais, son histoire se confond avec celle même de ces institutions qui se compléteront jusqu'à la situation actuelle par le monastère du Précieux-Sang, installé en janvier 1928, l'hôpital inauguré le 19 avril 1923, le Grand Séminaire Masegod fondé en 1921 et où les Oblats ont formé jusqu'en 1944, nombre des prêtres aujourd'hui au service des âmes du diocèse; le poste-émetteur de langue française, CFRG, érigé en 1932 par les souscriptions des Canadiens français de la province et du Québec, enfin, couronnant le tout — point de convergence du passé et de l'avenir — l'installation du siège

de l'évêché où se sont succédés des prélats dont le nom brille d'un éclat tout particulier dans l'histoire de l'Eglise canadienne: n'a-t-on pas traité Gravelbourg de "pépinière d'archevêques"? Ainsi, avant que de dire l'essentiel de ce qui concerne chacune de ces institutions, faut-il s'arrêter ici sur ces nobles figures rehaussant l'histoire de Gravelbourg de tout leur prestige.

EVEQUES DE GRAVELBOURG

Le premier de ces pasteurs fut le cardinal Villeneuve, O.M.I., qui, de sa charge de supérieur du scolasticat St-Joseph d'Ottawa, est élevé à l'épiscopat pour Gravelbourg. Consacré le 11 septembre 1910 et venant prendre possession de son siège le 17 septembre, il quitte son pays en février en février 1932 pour l'archevêché de Québec — la pourpre cardinalice lui sera conférée par Pie XI le 12 mars 1933. Le cardinal Villeneuve nous laisse pas Gravelbourg, puisqu'il y reviendra à deux reprises: une première fois en visite officielle du 31 mai au 4 juin 1936 et une deuxième fois pour quelques heures seulement, en route vers l'Alberta, en septembre 1943.

Son successeur Mgr J.-A. Melanson, à son tour élevé à l'épiscopat pour Gravelbourg y arrive le 9 mars 1933, ayant été consacré le 22 février précédent, il en repart en décembre 1936, élu premier titulaire de l'archevêché de Moncton N-B.

C'est l'ancien recteur du collège de Gravelbourg, Mgr Joseph Guy, O.M.I., consacré vicaire apostolique de Grouard le 1er mai 1930 qui est ensuite élu au siège de Gravelbourg. Il en prend possession le 2 juin 1937. Lorsqu'il demeurera au 10 novembre 1942 pour aller s'occuper des affaires indiennes à Ottawa-Rome comme administrateur apostolique en la personne de S. Exc. Mgr M.-J. Lemieux, O.P. qui avait été, lors de sa consécration comme premier évêque de Sendai (Japon) en 1936, le plus jeune évêque du monde. Le 15 mai 1944 Mgr Lemieux est intronisé à la cathédrale de Gravelbourg, dont il reste titulaire jusqu'au jour où Rome l'élit au siège archiepiscopal d'Ottawa, le 1er juillet 1953.

Quelque temps après, la Providence pourvoit une fois de plus aux destinées du diocèse de Gravelbourg en lui donnant le 11 novembre 1953, le pasteur qu'il a encore S. Exc. Mgr Aimé Decosse ancien supérieur du Grand Séminaire de St-Boniface, élevé à l'épiscopat pour Gravelbourg premier naïf de l'Ouest à prendre cette charge. Le nouveau prélat posant un premier geste d'amour envers ses diocésains à

demandé que sa consécration ait lieu parmi eux, afin de leur donner l'occasion de prendre part à une cérémonie de caractère unique. Pour la première fois de son histoire, le 28 janvier 1904 au matin, la cathédrale Ste-Philomène de Gravelbourg est le théâtre de cette splendide et émouvante liturgie, se déroulant en présence de 17 archevêques et évêques, de nombreux ecclésiastiques et personnalités civiles de l'extérieur s'ajoutant à tous les prêtres et de nombreux fidèles du diocèse. Répondant à l'invitation de leur nouveau pasteur au jour de son intronisation, les Gravelbourgeois descendants des colons de Rivière La Poudre, continueront à "travailler tous ensemble à rendre plus belle l'Eglise de Jésus-Christ."

ÉCOLES DE CAMPAGNE

Nous avons vu que dès 1888 se constituait un "district scolaire no 2244" les pionniers — ainsi que l'affirme encore aujourd'hui avec toute la fierté d'antan l'un d'eux, M. Adélard Lefort — tiennent à ce que leurs enfants reçoivent une instruction et une éducation selon la tradition qu'ils veulent maintenir. Des six écoles qui se construisent alors aux environs de Gravelbourg, trois ont été fermées en raison du mouvement de centralisation vers les grandes unités scolaires qu'entreprend le gouvernement provincial. L'école Assaut, fondée en 1888, l'école Pelletier fondée en 1892 et l'école "High Region" fondée en 1912. Par contre, sont encore ouvertes l'école Gauthier, fondée en 1889, à 4 milles au nord de Gravelbourg, avec ses 12 élèves aujourd'hui confiés à Mme Omer L'Heureux; Pécole Fiché, fondée en 1910 à 9 milles au nord ouest, avec ses 28 élèves aujourd'hui confiés à Mme J. Beauchemin; l'école Lefort fondée en 1912 (à la demande du pionnier qui avait déjà 6 enfants et qui allait en avoir 12 autres à y envoyer!), à 4 milles au sud, avec ses 16 élèves confiés à Mlle Blanchard. Dans chacune de ces écoles, les enfants reçoivent, en plus de leur instruction, les programmes de la province et apprennent la religion et la langue de leurs ancêtres grâce au dévouement de leurs institutrices qui y sacrifient plusieurs de leurs heures en vacances personnelles.

COUVENT JÉSUS-MARIE

Mais c'est surtout l'école publique de Gravelbourg qui se développe, celle qui a été installée en 1913 dans la maison blanche. Dès l'hiver de cette année-là, le Père Gravel présente une première fois les religieuses de Jésus-Marie à Sillery, mais la pénurie de sujets amène un refus temporaire.

Cependant, revenant à la charge en 1915, il obtient gain de cause, et le 20 août 1915 arrivent à Gravelbourg cinq religieuses de Jésus-Marie avec la supérieure. La regretée Mère Ste-Benoîte — qui devait être une des figures les plus marquantes de l'éducation de Gravelbourg. La communauté scolaire leur confie l'école du village, où elles reçoivent, le 1er septembre 1915, 15 élèves. Dès l'année suivante, ayant loué une maison plus spacieuse, elles peuvent recevoir leurs premières pensionnaires, sur les 130 élèves de cette rentrée 1916. Le 20 janvier 1918, c'est la bénédiction, par Mgr Mathieu, du bâtiment central qui s'élève sur un terrain dont une partie a été donnée par le Père Gravel et le reste acheté par la communauté. Dès lors, l'enseignement et l'éducation prodigués par les religieuses de Jésus-Marie à l'école publique et au personnel vont se développant.

Témoignage récent

Le 30 mai, 1922, Hon. S. J. Latte, ministre de l'Instruction publique de Saskatchewan, vient prendre l'expression scolaire de son année du convent. Le journal "Evening Times" parle de cette visite.

"After the concert Hon. Mr. Latte was introduced by Mayor Martel. In his speech he made a review of the program he had followed during the day and then expressed surprise at the large number of public educational institutions at Gravelbourg. He stated that he had arrived at Gravelbourg with some prejudice in his mind, owing to the complaints he had received and read in reference to the public schools here, but now he had satisfied himself, and was in a position to answer the charges made against the public school, having visited the convent from cellar to garret. He had found that the convent was one of the most modern schools in Western Canada, judging from 34 years experience in educational work. He expressed surprise, also, at the perfect pronunciation of the English language as spoken by the French pupils."

Leurs sœurs

Ces réflexions d'une personnalité que l'on ne pouvait taxer de partialité française suffisent à dire l'excellence de l'établissement en question, et le rang que Gravelbourg prend et méritait dans sa ligne culturelle et éducative.

De nombreuses dates seraient à signaler et bien des événements seraient à évoquer au sujet du couvent Jésus-Marie. Deux faits majeurs doivent rester dans toutes les mémoires:



M. l'abbé
Plamondon
fondateur
de
Gravelbourg

The
founder
of
Gravelbourg

le 11 mars 1930, la législature de la Saskatchewan adopte la loi prohibant tout emblème et tout enseignement religieux dans les écoles et interdisant le port de l'habit religieux. L'on sait ce que représente la chose pour des êtres dont la coutume n'est pas seulement le moyen de singularisation mais bien l'emblème extérieur d'une vie consacrée dans une famille religieuse déterminée. Malgré tout le renoncement que cela comporte, et alors qu'elles pourraient rentrer à Sillery ou aller vivre dans un couvent dans des lieux plus hospitaliers, les religieuses, après avoir demandé conseil à la hiérarchie, adoptent la solution pénible et difficile à la rentrée de septembre 1930, les élèves retrouvent leurs anciennes institutrices en tenue Anderson". Mais l'enseignement et surtout la formation des âmes et des intelligences selon la foi des ancêtres sont mis niens envers et contre la loi injuste.

En 1921 c'est la terrible crise financière entraînée par la méchanceté. Le Père Beauchamp, O.M.I., écrit dans *La Liberté* et le *Patriote*, à l'époque "Plus de mille écoles sont actuellement désertes dans la Saskatchewan et non des moindres bientôt mille autres assure-t-on, subiront le même sort. Mais toi nous entendrons, l'année durant, la cloche du couvent appelant les enfants à la classe et cette année la cloche rappellera aussi à la population de Gravelbourg que ce sacrifice noblement fait a sauvé une situation sans lui perdue". Les chiffres sont là, en effet, pour témoigner de l'abnégation de la communauté qui accepte de rester sans aucune garantie matérielle autre que les seuls 3,000 dollars que la municipalité peut lui verser.

Ouvrage seconde

Aujourd'hui, la communauté de Jésus-Marie de Gravelbourg est de 38 religieuses, dont 10 sont dans leurs écoles affiliées 3 à Lisieux 3 à Meyronne et 4 à Coderre. L'école publique de Gravelbourg, plus connue sous le nom de "Couvent Jésus-Marie" reçoit annuellement une moyenne de 400 élèves, le cours supérieur est réparti en 3 classes et l'enseignement primaire en 8 classes. Trois institutrices laïques aident les religieuses en ses grandes cette année.

Qu'il suffise d'ajouter que le couvent Jésus-Marie a fourni jusqu'ici parmi ses élèves une centaine de vocaux religieuses, dont 28 à la congrégation de Jésus-Marie et les autres dans différentes communautés: Soeurs Grises, Dominicaines, Adoratrices du Précieux-Sang etc.

Amis, contre vents et marées, malgré les brimades et les difficultés, ces éducatrices dévouées tiennent bon et font leur immense part dans l'œuvre de maintien de l'héritage ancestral.

LE COLLEGE CATHOLIQUE

C'est sous ce nom que, le 15 décembre 1917, la législature provinciale accordait à une corporation, le pouvoir d'établir, de maintenir et de diriger à Gravelbourg un collège et des écoles pour promouvoir l'éducation dans les arts et les sciences, d'établir les cours et les règlements voulus pour faire avancer la cause de l'éducation générale professionnelle ou technique de conférer diplômes et certificats aux élèves compétents et enfin, d'affilier d'autres écoles et collèges.

Confié d'abord au clergé diocésain, puis, à partir de 1920, aux Oblats de Marie Immaculée, le collège est affilié depuis 1924 à l'université d'Ottawa dont le grade de bachelier es arts est, on le sait, reconnu au Canada, dans tous les pays du Commonwealth et dans un grand nombre d'universités américaines. De son côté le ministère de l'Éducation de la province reconnaît chacune des années d'immatriculation comme équivalant aux grades VIII, IX, X et XI ainsi que, comme équivalant au grade XII, la première année des Arts (Belles-Lettres).

Formation complète

Il y a loin du "petit collège" de 26 beds par 80 de 1918 à l'ensemble d'envergure qu'est aujourd'hui le collège, avec ses sept bâtiments, dont un vaste gymnase des plus modernes et une école d'Arts et Métiers inaugurée en avril, 1934. Cette dernière section vient heureusement parfaire, dans le sens le plus pratique des exigences de la vie de l'Ouest canadien, le sys-

tion de formation "complexe" que définit la belle devise: *Scolis Discere Vivere* — et de concevoir la vie. Ils y apprennent en effet la vie, les jeunes gens de la province et d'ailleurs — les élèves sont originaires aussi bien du Manitoba et de la Colombie Britannique — qui viennent y recevoir en plus d'une solide formation religieuse, tout ce qui peut les mener à réaliser pleinement leur vie d'hommes. Formation intellectuelle selon la discipline classique, fondement de toute culture véritable, formation artistique par des cours d'histoire de l'art et d'art, d'art musical, avec illustrations visuelles et auditives à l'appui par des leçons individuelles de divers instruments, par la participation à la fanfare (40 exécutants) et à la chorale, entraînée au chant folklorique comme au grégorien, par des représentations dramatiques et cinématographiques, par des cours de dictée et des "Académies" où se développent le talent oratoire, formation sociale et civique par les diverses activités organisées par le Conseil de la Cité Étudiante, conseil formé d'élèves assistés d'un éducateur, formelles à la discipline, dans le corps de "Cadets de St. Pierre" fondé en 1945 et entraînant une moyenne de 120 cadets annuellement, formation sportive très développée dans les équipes de toutes sections allant porter les couleurs du collège dans les différents centres de la région etc.

Vocations religieuses et professionnelles

Institut pour assurer la survivance canadienne française — et surtout pour répondre aux aspirations de ses fondateurs — les Frères de la Cité Étudiante qui se dévouent maintenant dans tous les champs de l'activité humaine. Depuis 1927 date de la première promotion de finissants, le collège a fourni à l'Eglise 74 vocations sacerdotales dont 32 prêtres séculiers et 42 religieux. Parmi les professionnels: médecins (34) et éducateurs (27) viennent en tête d'une belle liste d'avocats, ingénieurs, agronomes, dentistes, diplomates, commerçants, industriels, etc.

Le collège compte une moyenne annuelle de 250 élèves. Cette année, 5 professeurs auxquels s'ajoutent 24 religieux, des Oblats de Marie Immaculée que l'on retrouve toujours sur la vague de choc de la civilisation canadienne — et sous la direction de qui le collège a "gardé vivantes et a maintenu ces belles traditions qui ont tellement enrichi notre vie canadienne.

Extraits de l'allocution de S. E. le Gouverneur Général Vincent Massey

lors de sa visite officielle à Gravelbourg, le 5 octobre 1961

Traditions et culture franco-canadiennes dont le collège veut être le "centre" ont été notre "fil de liaison" avec le passé, par le présent, par le futur — des gens et de civilisations qui ont vu de tous les citoyens de sang français de la province.

LE JARDIN NOTRE-DAME

À l'hiver 1918 quatre religieuses de la communauté fondée par Mgr Languevin à St-Boniface, les Missionnaires Oblates du Sacré-Coeur et de Marie Immaculée, étaient envoyées au service des prêtres professeurs du collège. Dès octobre 1918, elles commencent à faire des classes temporaires et le 15 septembre 1920, elles ouvrent dans le "petit" Jardin de l'Enfance, section dépendante du collège. Mais les deux établissements se développent à grande pas — les provinces de l'Ouest étaient alors en pleine prospérité — il fut décidé en 1922 que les Soeurs Oblates construisaient un Jardin de l'Enfance indépendant du collège. Le 20 octobre 1925 a lieu la bénédiction solennelle du nouveau bâtiment qui s'élève sur un terrain donné par les Pères Oblats, non loin de la belle église future cathédrale.

De 1930 à 1935 les registres du Jardin de l'Enfance percent 1,800 inscriptions des garçonnets de 5 à 12 ans passant à une moyenne de 5 à 6 années pendant lesquelles ils reçoivent les soins vigilants et compétents de ces "autres mamans" que sont les religieuses. Bon nombre d'entre eux sont ensuite dirigés vers le collège — dont le Jardin est l'école préparatoire par excellence — ou vers l'école publique la plus proche de leur lieu de résidence.

La formation religieuse et la formation de l'instruction bilingue qui se donne en des classes françaises et anglaises de même durée, alors qu'en récréation, c'est la langue maternelle qui est parlée. Et ainsi, les enfants du Jardin de l'Enfance ont pu recevoir une formation bilingue pour assumer cette tâche totale de quelques 140 enfants, nous aurons donné une idée du labeur que ces éducatrices s'imposent pour que soient préparés à la vie et à la lutte nos jeunes garçons du Jardin de l'Enfance de Gravelbourg.

HÔPITAL GENERAL ST-JOSEPH

Le 29 avril 1928, en la solennité de saint Joseph, Mgr Marois, vicaire général du diocèse de Regina, assisté du R. P. W. Péchaluc, O.M.I., professeur au collège, bénit l'hôpital qui est placé sous le vocable du premier patron du Canada. Mais avant cette ouverture

officielle, un malade de marque avait honoré l'hôpital de son passage durant quelques heures. E. Ex. Mgr André Casade, Délégué Apostolique au Canada, s'y était fait assigner lors de sa visite à Gravelbourg le 24 octobre 1937.

S'élevant à l'extrémité ouest de la ville, le bel édifice de briques, à l'épreuve du feu, a quatre étages de 11 pieds de hauteur chacun. Il y a actuellement 37 lits d'adultes, 7 lits d'enfants, ainsi que 2 lits dans une pouponnière récemment aménagée, adossant à la salle d'accouchement. En février 1944 l'hôpital de Régina faisait don d'une salle d'opérations, le 16 août 1944, c'était l'installation d'un appareil de rayons X et le 16 septembre 1947, celle d'un appareil Roentgen. Cette même année, 1947, entrait en vigueur le plan provincial d'hospitalisation. Au 31 décembre 1954, les livres de l'hôpital avaient enregistré 38.478 entrées.

En plus de ses trois médecins-chirurgiens titulaires, un médecin consultant et un chirurgien dentiste, le personnel de l'hôpital comprend huit infirmières diplômées, religieuses et laïques, un infirmier, dix aides de salles et seize employées de charges diverses.

Depuis sa fondation l'hôpital est confié aux religieuses de la congrégation des Soeurs de la Charité (Soeurs Grises) de Montréal, dont la compétence et le dévouement en la matière ne font plus à dire. Tout ce que l'elles se différencient sans compter à une vocation spirituelle et corporelle des malades. Un Père Noël assure le bagnerai de l'hôpital et de la congrégation.

Cet aperçu de l'hôpital de Gravelbourg ne serait pas complet sans la mention de l'association, fondée, le 28 avril 1922, de Dames Patronnesses dont le concours est précieux en toutes circonstances.

MONASTÈRE DU PRÉCIEUX-SANG

Le monastère des Adoratrices du Précieux-Sang qui semble monter une garde de prières à l'entrée de la ville, a été installé en janvier 1936. La communauté compte actuellement 18 religieuses, dont 4 professes et une novice de l'Ouest. Vouée à la prière et la réparation, par le culte envers le Précieux-Sang et la Vierge Immaculée, la congrégation a pour oeuvre spéciale d'intercéder auprès de Dieu pour le salut des âmes, au cours de ses sept heures de prières par jour (dont une heure "réparatrice" de nuit à une heure du matin).

Observant les trois grands vœux de religion, les moniales du Précieux-Sang, pauvres, subsistent de dons et de leurs travaux. Leur principale

tâche est la confection des hosties pour le diocèse, mais d'autres travaux de caractère religieux, tels que crucifix, statues, lingerie d'autel, seraient accomplis s'il y avait davantage de sujets. C'est ainsi que les moniales ont à merveille réparé et remis à neuf par un travail admirable de fini dans la délicatesse, une belle statue de l'Immaculée qui a été remplacée à l'autel de la chapelle mariale de la cathédrale l'an dernier.

Deux missions remplissent une fois l'an dans cette congrégation, pour la gloire de Son Sang, l'univers de l'Eglise et le salut du monde, et particulièrement de cette petite parcelle de l'humanité qu'est Gravelbourg et qu'elles assument tout spécialement, dans leur vie de prière et de mortifications.

LES PETITES SOEURS DE LA SŒUR-FAMILLE

Une autre congrégation, toute effacée, mais dont la tâche est irremplaçable entre dans les institutions de Gravelbourg. A l'automne de 1944, cinq "Petites Soeurs de la Sœur-Famille" arrivaient au collège, venant relever les Chanoinesses des Cinq Plaines dans le service des pères et des collégiens. Elles sont neuf aujourd'hui, pour assurer tous les soins matériels de cette petite cité de 270 habitants que constitue le collège. Sans le moindre répit de 7 heures du matin à 2 heures du soir elles sont sur la brèche à la cuisine ou à la buanderie. Chaque collégien, même le plus inaccoutumé, pourrait dire tout ce qu'il doit à ces sœurs d'être sœurs sœurs au développement le plus obscur et le plus ingrat. Une de leurs consolations, outre le fait d'avoir répondu à leur vocation, est la charge de secrétaires qui leur incombe durant les vacances d'été, alors que l'absence des collégiens allège leur service domestique.

En 1942, quatre autres "Petites Soeurs" venaient relever, à l'évêché les Soeurs de St-Joseph d'Otterburne jusqu'à au service ménager des quel-ques membres du clergé de l'évêché et du presbytère. Elles sont 5 aujourd'hui qui ajoutent à leur charge domestique celle combien chère à leur cœur, de sacristines de la cathédrale.

A leur place cachée et silencieuse, ces religieuses dévouées, telles Martha de l'Evangile, participent à la vie et à l'oeuvre de deux des institutions les plus importantes de Gravelbourg, deux "maisons du Seigneur" par excellence et la prière de leurs mains tenant le balai ou fauchant la vauvaille doit être aussi précieuse au Seigneur que les plus grands exploits. Elles sont aussi source de grâces pour Gravelbourg.

POSTE CFRG

"Miracle de notre race qui, par sa détermination, son courage et sa générosité, a su vaincre ce qui semblait invincible et construire, bien à elle, un instrument digne de sa noble voix. Ces quelques mots de M. Du Mont Lepege, alors et encore aujourd'hui gérant de CFRG, résument bien le but et l'histoire de ce premier poste émetteur de langue française de la province. Bien avant sa naissance, les Canadiens français de la Saskatchewan entretenaient en un rêve que certains qualifient de chimérique l'existence de ce poste. Au congrès de l'A.C.F.C. tenu à Gravelbourg en juillet 1933, le R. P. Fidélus, O.M.I. — l'un des apôtres de la première heure — prévoyait, dans son discours sur le programme d'éducation "le jour où l'on arrivera à Fidéla le quotidien catholique et français, doublé d'un poste de radio français".

En 1945, une campagne de souscription est lancée dans le Québec et l'Ontario, organisée par M. Raymond Denis, sous les auspices du Comité Permanent de la Survivance française au profit des postes de radio française dans l'Ouest. Elle rapporte \$300,000.

Ce sont ensuite les démarches et pourparlers, les difficultés, le labeur parfois éreintant aboutissant à la recommandation favorable donnée le 12 janvier 1951 par le bureau des gouverneurs de Radio-Canada. Parmi ces derniers, la Radio française de l'Ouest compte depuis toujours un fervent ami et un soutien jamais démenti: le Dr Adrien Pouliot, doyen de la faculté des Sciences de l'Université Laval.

C'est, en 1951, la grande souscription dans la province, dont parle M. Denis: "Les évêques donnèrent l'exemple. Le clergé presque tout entier fut admirable. Je me souviendrai toujours avec émotion de ces magnifiques

curés de paroisses qui parcoururent la province, se faisant les missionnaires éloquentes de la radio française, de ces Oblats de Gravelbourg, de St Boniface, de Lebret et d'Edmonton, qui sacrifièrent leurs vacances et firent un splendide travail d'apostolat catholique et français."

Oeuvre d'éducation

Et c'est enfin, le 1er juin 1953, l'inauguration officielle avec un grand concours de personnalités religieuses et civiles et d'une nombreuse assistance venue de par tout le pays.

Depuis, CFRG continue à vivre du dévouement de ses responsables, administrateurs et employés, ainsi que du soutien toujours maintenu de ses auditeurs-souscripteurs. Depuis le mois de mars 1953, l'apport accru d'émissions du réseau interprovincial de Radio-Canada vient parfaire la série d'émissions locales. En étroite collaboration avec les autres institutions et organisations de la région, CFRG fait oeuvre d'éducation éducation religieuse en même temps que patriotique, car CFRG propage le culte de Dieu et de la patrie; éducation française, en faisant entendre au cœur de nos foyers le "doux parler ancestral" quinze heures par jour; éducation artistique, enfin par ses programmes variés dans tous les domaines.

Et sa part de travail n'a pas été bien longue au cours de ces premières 15 années du diocèse, la présence sera continuelle dorénavant — nous le souhaitons — de CFRG voix française du sud de la Saskatchewan, avec sa belle devise "Parler francçois, feray valoir", et la signification de ses lettres d'appel.

Croix!

Façonne!

Reyonne!

Gardé!

Gravelbourg

Rev Louis Pierre Gravel

Mgr Adélard Langrevin, O.M.I. who succeeded Mgr Taché as bishop of St Boniface was keenly interested in the pioneering project towards the Western prairies. Late in the fall of 1904, he urged Father Louis Pierre Gravel to lay the foundations of a parish out West. This pastor had acquired a vast experience in New York, where he had been fifteen years assistant priest in various parishes. Only thirty-eight years of age and

speaking both French and English fluently, this young priest set out and arrived in Moose Jaw, where the Dominion Lands Office had been established. In 1907, Ottawa named him official agent of Colonization, and commissioned him to obtain four townships for the purpose of establishing the French-Canadian settlers whom he had brought with him from the East. In March of the following year the government saw fit the erection of a post office for the newly-founded colony along the river "La

Vieille." Gravelbourg was the name given to this post.

Magr Langevin, when he visited this community in June, advised and inspired its people, to claim as theirs this rich land and not only to develop it as an agricultural exploitation.

Organization of the Parish

Father J. A. Magnan was sent to Gravelbourg on September 3, 1907 as missionary-priest. At first, he was compelled to say Mass under a tent. He performed his first baptismal ceremony there also, on September 23.

The settlers and families had so increased that a chapel was to be built in the summer of 1908, the material being hauled from Mortlach. By Christmas, the people gathered within to hear Midnight Mass. On this occasion Bishop Langevin dedicated this new chapel to Saint Philomena.

Schools had to be thought of, and teaching provided for the children of this settlement, for this purpose the community held its first elections for the trustees of the School District No. 2144 which had recently been organized.

Of the five hundred citizens who formed this parish, one hundred members wished to enroll in the Society of "St-Jean-Baptiste," therefore a local section was formed, and on the same day, July 17, 1911, Father Gravel made public the nomination of Magr Oliver Elmer Mathieu, to the See of the newly founded diocese of Regina to which Gravelbourg now belonged.

Municipal Organization

This district had developed to such an extent that, in January 1913, it was formed into a municipality. Rural Municipality No. 104. It would now be entitled to grants from the provincial government, since taxes were levied and paid by the land owners and people of this locality. The first mayor of Gravelbourg was Charles Le Moine.

Magr Mathieu visited this part of his fold during the summer of 1913. It was then that he authorized the erection of a church, the foundation upon which the college was to be built. By 1913, the population of Gravelbourg was 700 a college whose population requested the services of the railway, which finally came through on September 30, the Canadian National having built a local station at this point.

A parish hall, much larger than "la petite maison blanche" was a building project undertaken by the society of "St-Jean-Baptiste." The trustees made good use of the 'maison blanche' by transforming it into a school where two lay teachers taught until the

arrival of the Sisters of Jesus and Mary in 1919.

The College

In 1913, Magr Mathieu's interests were focused on means of furnishing a higher level of education to the youth of his diocese. colleges had to be built, one for the English-speaking population and another for the French-Canadians.

The Saskatchewan Legislature soon gave its assent to these building projects. Gravelbourg was the centre chosen for the French classical college which opened on December 12, 1913, bearing the name of "Mathieu College." The secular priests of the diocese were in charge helped by the Reverend Oblate Sisters who cared for the younger boys in the kindergarten built in 1913.

The 'maison blanche' school house had been overcrowded, a larger institution was necessary hence the foundations of the Jesus and Mary convent are laid and blessed by Bishop Mathieu on January 20, 1913. The same fall His Grace blessed the foundations of the first church whose first pastor was to be Rev Father Mailard.

Gravelbourg Religious and Patriotic Centre

With its institutions, its rural electrification and multiple parish organizations, Gravelbourg had become a centre for the whole French-Canadian population. More institutions were to be erected in Gravelbourg: the Precious Blood Monastery in 1924, the Manned Seminary in 1931, in which a large number of diocesan priests were trained, and a Radio Station was to be built in 1932.

Gravelbourg and Its Bishops

The diocese of Regina covered a very large territory, too large for a single bishop, consequently the new diocese of Gravelbourg was formed. His Holiness Pope Pius XI elected Bishop Rodrigue Villeneuve, O.M.I., to the See of Gravelbourg, his consecration took place on September 11, 1920. Two years later Bishop Villeneuve went to Quebec as Archbishop. On March 12, 1923, he was elevated to the dignity of Cardinal of Holy Church.

Magr J. A. Meisneon arrived in Gravelbourg on March 9, 1923 after having been consecrated earlier in February. He directed his diocese until 1934, when he left to become Archbishop of Moncton, N.B.

A former College rector, Magr J. Guy who in 1920 was named Apostolic Vicar of Grouard assumed the pastoral care of the diocese in 1937. He remained as bishop until his resignation.

tion in 1942, after which he was called to Ottawa for duties in the Department of Indian Affairs.

Rome, then, selected an Apostolic Administrator for Gravelbourg. Mgr. M. J. Lemieux O.P., who had been named bishop of Sendai, Japan, in 1936. He took charge in 1944 and remained until his appointment as Archbishop of Ottawa in 1953.

Mgr. Aimé Decosse, from St. Boniface where he had directed the seminary, was to succeed Bishop Lemieux. His consecration took place in Gravelbourg's Saint Philomena's Cathedral on January 20, 1954.

Institutions and Rural Schools

To assure the teaching of the French language to their children, the people of Gravelbourg had no better solution than that of building six schools in the vicinity. The Assant School was opened in 1907, the Pelletier School in 1912 and the "High Region School" in 1913. These three schools are now closed, yet the children benefit of the educational facilities provided by larger school units. The Gauthier School of 1908, the Piché School of 1919 and the Lafert School of 1912 are still open today.

The Convent

In 1913 Father Gravel asked the Reverend Sisters of Jesus and Mary, of Sillery, Quebec, to come to Gravelbourg. Two years later, four Sisters came and founded a new post for their religious community. At first they taught in the little "maison blanche." From an attendance of 75 pupils at the outset, the enrolment reached 120 the second year. A convent was to be built in 1919.

The quality of teaching in this institution was highly praised by the Saskatchewan Minister of Education in 1922. He attended a school exposition on May 30 and was guest speaker for the evening concert. Honorable Mr. Latta reviewed the program he had followed during the day, and expressed surprise at the large number of public educational institutions in Gravelbourg. He stated that he had come with a prejudiced mind, owing to complaints he had received and read in references to the public school here but now he had satisfied himself, and was in a position to answer the charges made against the school. He had found that the convent was one of the best schools in Western Canada, judging from his twenty-four years of experience in educational work. He expressed his surprise, also, at the perfect pronunciation of the English language as spoken by the French pupils.

**M. Fabbe
A. Moquin,
curé de la
cathédrale**

**Fr. A. Moquin
Rector of the
Cathedral
Parish of
Gravelbourg**



Although this institution did develop and prosper before the thirties, it nevertheless, was hampered during the drought years and the beneficial influence was stunted by the "Anderson Laws." To comply to the whims and fancies of the Department the Sisters were compelled to lay aside their garbs, yet they intensified their teaching with religious instructions.

Today the teaching staff and facilities at the convent allow four hundred pupils to attend their classes. The community has also expanded in the neighboring towns, opening convents in Lisleux, Meyronne and Coderre. From these institutions where training exceeds sixty vocations have sprung, twenty eight of which have entered the same congregation of the Sisters of Jesus and Mary, while others have become members of the Dominicans, Grey Nuns, and Sisters of the Precious Blood.

The Catholic College

On December 15, 1917 the Provincial Legislature authorized the College corporation to establish, maintain and direct a college in Gravelbourg, by which a higher level of education in Arts and Science would be promoted. Courses and programs were to be set for the advancement of classical and technical training, furthermore, this college would be empowered to confer diplomas and certificates to competent students. It would also be able to affiliate with other schools and colleges.

The direction and teaching in this college was assumed by the diocesan clergy until 1920. From that time on, the congregation of the Oblates was asked to undertake the responsibilities. In 1924, the college became affiliated to the Ottawa University from which,

Bachelor of Arts degrees could be conferred to its students, these degrees being recognized by other Universities of the Dominion. The matriculation courses taught here, similar to the grade standards of the public schools, were also to be accepted by the Provincial Department of Education.

The work in preparation of the college of 1918 have developed today to the extent that the college comprises seven buildings, one of which is a spacious and modern gymnasium. Another building was built in 1954 at the Technical School, fully equipped for the teaching of traffic mechanics and electricity.

Two hundred and fifty boys come here yearly and are given sound educational training which fits them adequately for careers. With music, gym clubs, oratorical academies and a cadet corps, these students have ample opportunities to develop their talents in the fields of knowledge, culture and entertainment.

Instituted to assure the survival of the French-Canadian inheritance of language, faith and racial customs the college has not failed at its post. It is proud of its former students who are in all walks of life. Seventy-four have become priests, thirty are doctors, twenty-seven are teachers or professors, others have become lawyers, engineers, diplomats, commercial agents, etc., all having received their basic and classical training at students of the Gravelbourg College.

The Kindergarten

During the winter of 1918, four Oblate Nuns of the Sacred Heart and Mary Immaculate arrived at the college to help with the teaching of the smaller boys. For several years these Sisters taught in the "little college" or kindergarten section of the college which was to be transformed into the Blessed Seminary in 1931. The number of small boys had so increased that in 1924 the nuns erected their own building which now stands, as an institution independent of the college.

From 1931 up to the present time, 1,000 kids, from the ages of five to twelve, have been schooled in this institution. Having completed their primary grades, they are prepared for classical course at college.

Other Religious Communities

It was of primary importance that Gravelbourg should have a hospital. The Grey Nuns of Montreal did not hesitate to come in 1929. Mgr. Marais, Vicar General of the diocese, blessed the hospital and placed it under St. Joseph's patronage. With a bed capacity of 35 its operating room and X-Ray modern equipment the hospital has cared for 23,478 patients.

More religious congregations were to establish their quarters in Gravelbourg. The Sisters of the Precious Blood founded a monastery here in 1934. These nuns, cloistered and contemplative, spend many hours in prayer and meditations. Many vestments of our churches have been made by these Sisters.

In 1944, when the Canonesses of the Five Wounds were too few to continue their tasks in the college kitchen and laundry five Sisters of the Holy Family were called upon to assume this work, while in 1948 another group of the same community replaced the Sisters of Saint Joseph, who were in charge of the parish rectory and the cathedral's vestry.

Radio Station, CFRG

"The miracle of the Saskatchewan French-Canadians." Indeed, at first, the construction of a broadcasting station in Gravelbourg appeared to be a mere fancy of imagination, yet, through determination and generous donations, the people are proud of their accomplishment. CFRG is on the air, with broadcasts highly commendable because they are educational and instructive, patriotic and religious, all contributing to the intensification of French-Canadian ideals and true Canadianism.

Gull Lake

With the influx of new settlers to the municipality came the first Catholicism, early in May 1894, Lawrence Klusk, Mr. and Mrs. John Tetzlaff and family, Mr. Meise Quentin and his five sons, Mr. and Mrs. Eldora Dahl. These people settled in the rural areas. In June 1894 Mr. and Mrs. Joe Ohlbecker arrived to be joined later by Mr. Ohlbecker's sister, Lydia. About the same time, Mr. and Mrs. John

Bushford, Sr. and family. Fred Bushford and Mike Deeman arrived. In July, Mr. John Kirby came to take up a homestead. He was joined early in October of the same year by his wife and three daughters. Mrs. Mike Deeman, "Aunt Kate," also joined her husband in October. In 1897, the Albert Meyer, Pete Druar and Joe Nellie families were among those to arrive. Paul Klusk came in November 1897.

and 2 years later he returned to Wisconsin bringing back with him his bride.

Holy Mass was celebrated for the first time at Gull Lake in the Ranch House, on January 18, 1907, by Rev. Father Augustin Turbault, of Medicine Hat. On this date the first marriage of the town and parish was solemnized at the Ranch House when Miss Lydia Ohlhager became the bride of William Green. Father Turbault made two or three trips from Medicine Hat. In the spring 1908, Father Jérôme Boutin F.M.I. from St. Hubert Mission, visited Gull Lake. On April 25 he baptized at the Lakewood Hotel, Irene Belbever, daughter of Jules Belbever and Adele Codrere. The sponsors were Maréchal Codrere (Marshall Cutting) and Mary McDonnell. This is the first baptism written in the Register of St. Anne's parish.

Father Emile Labbe of Swift Current was in charge of Gull Lake in the latter part of 1908. In 1909 Father Albert Dufresne and his assistant, Father Alfred Chamberland, also from Swift Current, journeyed regularly to Gull Lake for Holy Mass on the second and fourth Sunday of each month.

In March 1910 Father Dufresne took up permanent residence in Gull Lake with his parents, Mr. and Mrs. Damien Dufresne and at the Lakewood Hotel owned by Mr. John Rushford Sr. Up to summer 1910 Mass was celebrated at the Lakewood Hotel in the town Hall and in different homes, until regular services were held in the Metropolitan Hall over the Fred Morrow furniture store. The first St. Anne's church was built during the summer of 1910, with Mr. Poirchaud from Dollard as contractor. It was a frame building, 30 by 30 feet, without foundation. The beams supporting the joists rested on little blocks on the bare ground. For many years during winter the only source of heat was a big stove in the middle of the church. The tower was added a few years later. Monsignor Dugas, Vicar General of the Archdiocese of St. Boniface blessed the church on July 6, 1913. The first rectory, a wood structure, 20 by 14 feet, was built in 1911.

Father Dufresne also established the missions of Dollard, Tompkins, Illerbrun and Kelstern later renamed Shaunavon. The first pastoral visit was made August 10-11, 1913, by Bishop Mathieu of Regina. On August 10, the Bishop blessed the new bell and on the following day conferred the sacrament of Confirmation on 74 children and adults. With untiring diligence Father Dufresne worked for the betterment of his flock

and parish until 1915, when he was transferred to Qu'Appelle.

The succeeding parish priest, Father Oswald Huot, resided most of the time at Maple Creek, as the rectory there was a better residence than the one at Gull Lake. He passed away at Maple Creek in 1918 during the flu epidemic and was buried at Marieville, P.Q. The church at Tompkins was built during his pastorate. For a few months in 1919 Father Claude Pessaplan was parish priest leaving here in November. The next appointment to Gull Lake was Father Heibel later to become Monsignor Heibel of Shaunavon who also resided mostly at Maple Creek. He remained one year being transferred in November 1920 when Father Adolphe Erny took on the pastoral duties. During Father Erny's administration the old rectory was replaced with present residence, a new altar, communion rail, partitions for the 2 sacristies gave the church a nicer appearance. All these improvements were the work of late Sam Aubin. Father Erny was instrumental in building the new chapel at Webb in 1923.



Rev. Alfred L. Rey, P.P., Gull Lake

In 1924 Rev. Father Alfred Baccocchi came to Gull Lake and remained through until his resignation in March 1943, due to old age and ill health. In 1941 Father Norman Gallagher was the parish assistant for a few months until he entered the R.C.A.F. as a Padre. Father George Thuot came in July 1942 as Father Baccocchi's assistant. These years were marked by the repeated crop failures and depression, but the genial personality of Father Baccocchi made him a friend of all who knew him. He retired for a time in Gull Lake until ill health necessitated a nine-month stay in the Gravelbourg hospital. He then lived in his house at Swift Current where he died February 15, 1951.

During his pastorate Father Baccocchi celebrated the Golden Jubilee of his ordination to the priesthood, at

which time a banquet and reception were held in his honour at the rectory on January 21 1946. The Diamond Jubilee was celebrated in the Parish Hall at Swift Current September 28 1949, when many of our parishioners attended in honor of their former pastor.

Upon retirement of this grand pastor, Father George Throst became parish priest in March 1943. A native of Saskatchewan he was born and raised at Meyronne and educated for the priesthood at Gravelbourg. He was very active in parish and community affairs. In 1950, he was transferred to the Bilumun parish. The present and eighth pastor, Father Alfred Roy, arrived April 4, 1950, after a momentous drive from Billmum to Gull Lake that lasted 4 days through mud and snow drifts.

Since Father Roy's arrival, the rectory has been redecorated on the inside and painted on the outside by the parishioners. A new mission was started at Verle in 1950. Construction of a new church started July 28 1955, after the old one was dismantled by the parishioners. The dimensions of the new church are 40 feet in front and for the nave, 58 feet at the transepts and sacristy, the overall length is 90 feet with full basement. The 30 art windows have all been donated by members of the parish.

Since the early days, an Altar Society has successfully functioned in the parish, the first president was Mrs. Joe Ohlbeiser during the pastorate of Father Dufresne and the present one is Mrs. Frank Piecholla.

This group of ardent workers were instrumental in the upkeep of the Altar and church needs as well as the rectory. Their spring sales of homecooking and less along with the fall activities such as fowl suppers, are always well patronized by parish and community. In April 1955, the younger women of the parish instituted a subdivision of the Catholic Women's League, a national organization with 26 members. Mrs. Ernest Franks is president, Miss Loretta Quentlin, secretary and Mrs. Peter Grapko, treasurer. In October 1955, a sub-council of the Knights of Columbus was organized with Brother Ernest Franks as Grand Knight and Joe Mulhall as secretary treasurer.

Our parish has not been without its contribution towards religious vocations. Three daughters of Mr. and Mrs. John Kirby, who many times in the early days journeyed to Mass in a wagon drawn by a team of oxen from their homestead six miles southwest of town, entered the order of the Sisters of Charity of St. Louis. Sister Rita (Clara) at St. Louis Academy, Radville, Sask.; Sister Theresa (Mary) Superior of St. Jean's Convent, Calgary, Alberta and Sister Lucille (Anna Mae) Superior at St. Patrick's School, Swift Current. Anna Loretta Ellert, only daughter of Mr. and Mrs. William Ellert is Sister W. Helmons of the Ursuline Order of Prolate, Sask.

At present there are 265 souls, comprising 65 families and 23 individuals in the parish. The missions of Tompkins, Webb and Verle count 40 families.

● **Hodgeville** ●

Between 1909 and 1911 the spiritual needs of the first Catholic settlers in the actual parish of Hodgeville were taken care of by Rev. Father Bos who then resided on a homestead four miles west of the actual village of Meyronne. Mass was celebrated in the people's homes or wherever fair accommodation could be found, once a month. The priest's visit was also the occasion to have marriages blessed and baptisms performed.

In the first part of 1911, Rev. Father Janssen, at that time parish priest of Sedley, came to Grismerville, a country district situated about seven miles southwest of the present village of Hodgeville. The purpose of his visit was to look over the district and determine whether or not a parish could be founded in this district. As a result



St. Joseph's, Hodgeville



Rev. P. A. Sanderson - Hodgeville

of this visit Rev. Father Jacob Wilhelm who had recently come to Canada from south Russia came to Grismerville to take charge of the district comprising now Hodgeville parish and Gooding and St. Elizabeth Missions. During his stay in the district, from 1911 to 1915, Father Wilhelm built three churches, the larger one at Grismerville and smaller ones at Gooding and St. Elizabeth, but difficulties encountered in the proposed building of a rectory in Grismerville forced him to reside on a homestead in St. Elizabeth during the four years.

In the summer of 1915 Father Wilhelm was succeeded by Father J. Rimbél, a priest of German nationality. Although his stay in the parish lasted just over a year Father Rimbél was the first resident parish priest of the actual parish of Hodgeville, then Grismerville, since he built a rectory near St. Joseph's church Grismerville, which served as the priest's residence until the transfer to the village of Hodgeville in 1928.

In March 1917 Father Rimbél was succeeded by Rev. Father J. Reibel who came from Lorraine France and had a thorough knowledge of French, English and German. Father Reibel is still well remembered for his great zeal and tireless efforts on behalf of his people. The big altar which is still used in Hodgeville was purchased by Father Reibel in 1919. He remained in the parish until May 1923 when a priest from the United States, Rev. Father W. J. Kempfert, took charge. This priest was known for his great musical talents and during his pastorate he greatly enhanced the qualities of the singing choir.

Rev. Father Charles Gross succeeded Father Kempfert in November 1925 and stayed less than a year, until September 1926 leaving a reputation of a talented liturgist and a zeal for well ordered liturgical ceremonies. In September 1926 Rev. Father Milner came from the United States to take charge of Grismerville. Like all his predecessors he had also charge of the two missions of St. Elizabeth and Gooding. In 1927 he built the actual church of St. Elizabeth. It was due to Father Milner's tireless efforts that final decision was taken to have the church and the rectory transferred to the village of Hodgeville which had been started 7 miles northeast of Grismerville by the C.N.R. in 1920. But this decision met with so much opposition that Father Milner had to leave in January 1928. The church and the rectory in Grismerville were sold and this disruption left the parish without a pastor for six months.

Finally after many attestations of good will on the part of the people, Archbishop Mathieu of Regina, asked Rev. Father G. V. Fehrenbach parish priest of Qu'Appelle to come to Hodgeville in July 1928. Immediately upon his arrival Father Fehrenbach set out to build a new church and rectory in the village of Hodgeville. He called on each parishioner to donate the sum of \$150.00 towards this undertaking. The work on the building of the new church supervised by John A. Dunn started in September 1928 and by Christmas the first Mass was celebrated in it. The actual cost was \$4,300.00. The work on the building of the rectory started in August 1929 supervised by Mr. O. Hall. At an approximate cost of \$4,200.00 it was ready to be occupied by November 1929. Both these buildings were solemnly blessed by Most Reverend J. M. R. Villeneuve first Bishop of the newly-formed Gravelbourg diocese in June 1931.

Father Fehrenbach remained as parish priest of Hodgeville for over 30 years until in November 1949 when due to failing health he had to retire. He died at Hospice Taché in Saint Boniface, Man., on April 13rd, 1950. Father Fehrenbach always maintained a reputation of selfless zeal and charity and even sanctity. During the drought years it was mainly due to his admirable example that his parishioners stayed on. He restored good Christian optimism to his people whom he loved and the parish remained intact in spite of heavy sacrifices.

Hodgeville was without a pastor from Father Fehrenbach's death until

February 1888 when it was confided to Rev Father A. J. Fuhs, a priest of the diocese of Gravelbourg who was returning from a year's sojourn in Europe. He was accompanied by his father, mother and sister and he stayed in Hodgeville until June 1891 when he returned to Europe to take charge of the organization of the Blue Army. He was succeeded in July 1891 by Rev Father P. A. Boudreau who also was returning from a year's absence in his native province of Nova Scotia and who is still parish priest of Hodgeville.

During the last 5 years Hodgeville has received an influx of Catholic people which has swelled the number of families to well over eighty. Quite a few improvements have been made on the church and rectory and new organizations formed which are very active. The Catholic Women's League in particular organized in 1932, teach four catechism classes weekly, distribute weekly copies of Our Sunday Visitor to every catholic family, including fallen away and take full

care of the sanctuary and church cleaning.

Since its inception in 1811 there have been 133 marriages solemnized in the parish 336 baptisms performed and 89 deaths.

Among the first families who settled within the parish limits around 1810 we find the names of John Hau-brecht, L. Gross, Jos. Grimmer, John Dell, Jos. Hensler, H. Mikal, D. Mc-Phee, Geo. Fritz, A. Kestel and a few others numbering in all about 20 families. There have been two religious vocations from the parish. Father Norbert Fritz, son of George Fritz, who is now exercising his ministry in the United States and Sister Caroline, a Sister of Providence also now in the United States. Six members of the parish have received University degrees and twelve served in the Armed Forces of Canada during the Second World War.

During this Provincial and Diocesan Jubilee Year, the parish of Hodgeville we can truthfully state is progressing fast both materially and, with the grace of God spiritually.

★ *Lac Pelletier* ★

La paroisse du Lac Pelletier doit son nom à un Métis canadien français. Autrefois on appelait Lac la Plume cette belle nappe d'eau située à cinq milles du village de Lac Pelletier.

Le premier colon de la paroisse fut Alphonse Métivier qui prit terrain dès la mi-avril 1806. D'autres vinrent à sa suite: Napoléon Monette et son fils Paul, Anicet Deschamps, Oursphore Couture, Adolphe Charron, Narcisse Roy, les 4 Perron, Rildévert, Tériet Théodule et Odilon, Ferdinand La-croix, Ludger Létourneau, Joseph Ar-cand, Edouard Dumont et Général Madame Métivier, accompagnée de ses enfants, n'hésita pas à rejoindre son mari sur le homestead dès le 15 mai 1806. Ceux qui se risquèrent à passer l'hiver 1806-07 dans leur "shack" sur la prairie, purent assister quelques fois à la messe dans la grotte de l'abbé Passaplan sur les bords du lac. S.E. 28-11-14.

L'abbé Passaplan, curé de Swift Current, passa les hivers 1805-06, 1806-07 dans cette grotte. Il était à l'abri du vent et ses chevaux broutaient l'herbe de la crouble. Sa paroisse s'étendait de la Traversée de la rivière Saskatchewan jusqu'au lac Pelletier. Des groupes de Métis habitaient à ces deux endroits ainsi que le long de la rivière à Swift Current. Les catho-

liques de race blanche étaient peu nombreux. L'abbé Passaplan demou-rant à Swift Current pendant l'été dans l'humble maisonnette qui servit de presbytère aux 4 premiers curés de l'endroit et durant l'hiver il habi-tait sa grotte sur les bords du lac.

L'abbé Albert Royer, qui venait de quitter Gravelbourg et se trouvait en tournée d'exploration, fit le premier baptême inscrit au registre de la pa-roisse, celui de Ludvine Dumont, fille d'Edouard Dumont. Le Père Jérôme Boutin, de Saint Hubert Mis-sion, passa quelques jours dans le dis-trict du Lac en mars 1808. L'abbé Albert Dufresne, curé de Swift Cur-rent, et son assistant, l'abbé Alfred Chamberland, desservirent la mission en 1808 et 1810. La messe y était célébrée une fois par mois, le deuxième dimanche.

Au mois de mars 1810, l'abbé Dufresne s'établit en permanence à Gull Lake et l'abbé Chamberland fut nommé premier curé résident du Lac. Il se bâtit une maison sur son homestead, N.E. 28-11-14, et y demeura avec son frère et sa sœur. Il com-mença la construction de l'église ac-tuelle vers le mois de juin 1810, mais ne put la terminer. Il quitta à l'au-tonne de 1810. L'abbé Eugène Cabanel, curé de Swift Current, s'occupe

du Lac pendant 2 ans. Il termina l'église et acheta de Napolean Blonette une maison qui devint le presbytère. Toutes ces dépenses furent payées par les recettes d'un pique nique qui rapporta la somme de 425 dollars.

Le deuxième curé résident, l'abbé Henri-Paul Pannetier, arriva en novembre 1913. Un malheureux accident survenu à l'été de 1913 le rendant incapable de faire son ministère, il se retira en juillet 1918. Son successeur, l'abbé Joseph Bellair, prit possession de la paroisse en novembre 1918. Mais à la suite de difficultés survenues entre lui et les gens, il se transporta à Crichton le premier juin 1919. La paroisse devint alors mission desservie par l'abbé Achille Thuot, de Vanguard.

Le 11 janvier 1917 fut une journée des plus tragiques pour la famille d'Oliva Deschamps dont les enfants fréquentaient l'école Congress à quel-ques milles de l'église. Un incendie épouvantable s'éleva sur l'heure de midi. Le terrain de l'école n'était pas clôturé et les toitures se trouvaient à l'extrême limite du jardin. Or, de ces sortes que les 3 filles Deschamps, Marguerite, 14 ans, Hortense 12 ans, Corinne, 10 ans et la jeune Esther Wetterstrand, 9 ans, gèrent à mort, étant incapables de retrouver l'école, elles se mirent à errer à l'aventure. Elles furent toutes les trois brûlées à un quart de mille plus loin. La plus âgée était assise sur la neige le dos tourné au vent, les autres étendues en cercle se pressaient contre elle.

Le nouveau curé, l'abbé Jean-Baptiste Meindre, occupa la paroisse du Lac à peu près un an, d'octobre 1919 à octobre 1920. Le cinquième curé l'abbé Adrien Fortin, fit un stage assez long, d'octobre 1919 à septembre 1924. Il répara l'église et ajouta une allonge au presbytère. Son successeur l'abbé Lorenzo Paulhus demeura au Lac de septembre 1924 à mars 1931.

Il fut remplacé par l'abbé Ernest Brouillard qui reçut sa nomination à la cure du Lac de S. Exc. Mgr Vile-neuve lui-même lors de la conférence ecclésiastique de Shumavon le 24 mars 1931. Quittant la paroisse de Frenchville le nouveau pasteur arriva à son poste le 30 mars. Aucun événement de grande importance n'eut lieu sous son administration. Les mauvaises récoltes affligèrent la population du Lac, comme celle de tout le diocèse, durant six ou sept ans. Cependant l'abbé Brouillard fit comprendre à ses gens que la terre était toujours leur refuge le plus sûr. En l'année 1935, la paroisse comprenait 73 familles et 12 célibataires for-



Rev. A. Chamberland

Rev. A. Brouillard

mant une population de 402 âmes, dont la grosse majorité était de langue française soit 394 y compris les Métis. Au mois de juillet, l'abbé Brouillard était transféré à la paroisse de Ferland.

Son successeur fut l'abbé Antoine Poirier, neveu des abbés Napoléon et Charles Poirier. En septembre 1938, les Religieuses de Notre Dame de Chambrasc de Ponteix, prirent la charge de l'école du village, mais elles quittèrent en 1941. L'abbé Poirier devint chapelain de l'hôpital de Ponteix en août 1941 et fut remplacé au Lac par l'abbé Lucien Poulin. Le nouveau vicaire-économiste de Dollard. En janvier 1942, le curé du Lac accepta la desserte de Frenchville qu'il garda pendant plus de 12 ans. Malgré la pluie, la boue et la neige, l'abbé Poulin fit toujours régulièrement la visite de la mission. Lorsque son auto ne pouvait supporter le choc des mauvaises chemises, il s'y rendait en avion. Au mois d'août 1954, l'abbé Poulin fut nommé curé de Frenchville.

Le curé actuel du Lac Pelletier le dixième de la série, est l'abbé Georges Laurin qui prit possession de la paroisse en septembre 1954. Le camp Lemaux se trouve dans les limites de la paroisse du Lac. Situé sur la rive ouest du lac Pelletier, il accueille durant l'été une centaine de garçons et filles qui, en sessions séparées, font simple visite au Lac et de vice versa.

La paroisse du Lac a fourni plusieurs vocations le Père Antoine Lacroix, Oblat de Marie Immaculée, Mmes Valentine Laverdière, chez les Petites Soeurs de Saint Joseph, Georgette Lacroix (Sœur Marie de Sales) chez les Soeurs de Notre-Dame de Chambrasc, Jacqueline Saint Denis chez les Soeurs de l'Assomption, Denise Chénard (Sœur Marie Laurent), et Alice Chénard (Sœur Marie de la Passion) toutes deux chez les Soeurs de Notre-Dame de Chambrasc, et Gabrielle Dameauil chez les Soeurs Oblates.

● Lac Pelletier ●

The village of Lac Pelletier received its name from a French-Canadian Métis as well as the small lake situated about 5 miles away originally called "Lac la Plume."

The first colonist of the district was Alphonse Métevier who arrived in 1906. His wife and children came about a month later. Other families also took up land in the district shortly afterwards. Napoléon Monette and his son, Paul Ancelet Deschamps, Onésiphore Couture, Adolphe Charron, Narcisse Roy, the four Perron brothers: Hildevert, Tériel, Théodale and Odilon, Ferdinand Lacroix, Ludger Létourneau, Joseph Arcand, Edouard Duménil, Sénécal and a few others. These first pioneers who passed the winter of 1906-07 on the prairie were able to attend Mass a few times in the so-called "grotto" of the courageous Fr Passaplan who lived on the shores of the lake in the winter, S.E. 19 11 14.

Fr Passaplan, pastor of Swift Current, spent the winters of 1905-06 and 1906-07 in the district. His territory extended from the South Saskatchewan River on the north to Lac Pelletier on the south. Groups of Métis lived in these regions and along the shores of the river. The Catholics of the white race were few at the time. Fr Passaplan resided in Swift Current during the summer.

Fr Albert Royer, who had come from Gravelbourg on an exploration tour administered the first baptisms which appears in the parish register that of Ludvine Duménil, daughter of Edouard Duménil.

Rev Fr Jérôme Boutin from the St. Hubert Mission spent a few days in the district of Lac Pelletier during March 1908. Fr Albert Dufresne, pastor of Swift Current and his assistant Fr Alfred Chamberland took charge of the mission in 1909 and 1910. Mass was celebrated once a month. During the month of March 1910, Fr Dufresne was named pastor of Gull Lake and Fr Chamberland, the first resident pastor of Lac Pelletier. He built a small house on his homestead, N.E. 28 11 14. He began the construction of the present church during the summer of 1910 and having been transferred in the fall of 1910 he was unable to complete the construction.

Fr Eugène Cabanel, pastor of Swift Current took charge of Lac Pelletier for the following two years. He com-



Rev. Georges Laprise

pleted the church and purchased a house which was to be the rectory.

The second residential priest, Fr Henri Paul Pannetier arrived in Nov 1913. Having been involved in an unfortunate accident (a runaway) and having been hurt considerably he could not continue his work and therefore, left the parish shortly afterwards.

His successor, Fr Joseph Bellar, took charge of the parish in Nov 1913. He remained for 3 years after which the parish became a mission again for two years. During that time it was ministered by Fr Achille Thuot, of Vanguard.

Jan. 1, 1917 was a very sad day indeed for the family of Oliva Deschamps whose children were attending the Congress school which is in the limits of the parish. A fierce blizzard arose. The three Deschamps girls, Marguerite, 14, Hortense 12, Corinne 10 and the young Esther Wettestrand, 9, left the school house in order to go to the outhouse. Because of the terrible blizzard the visibility was zero. And so it came about that not being able to see the school house they readily lost themselves and were found a day or so later frozen to death huddled together about ¼ mile from the school.

Lac Pelletier became a parish again in the fall of 1918, when Fr Jean-Baptiste Meindre was named pastor but he remained only one year. The fifth pastor, Fr Adrien Fortin, remained

in the parish from Oct 1919 to Sept 1924. During his stay, the church was repaired and some work was done on the rectory. Then followed Fr Lorenzo Paulhus from Sept 1924 to March 1931. He was replaced by Fr Ernest Brouillard who received his nomination to Lac Pelletier from His Exc Bishop Villeneuve on the occasion of an ecclesiastical conference in Sharnavon on March 24, 1931. The new pastor left his former parish, Frenchville in order to take over his new post on March 30th. During his stay in Lac Pelletier the farmers suffered bad crops. Yet, Fr Brouillard convinced his parishioners that the best place for them during this depression, was on their farms.

In the year 1935 the parish counted 73 families and 12 bachelors, making a total of 462 souls. The great majority were French speaking. In July, 1938 Fr Brouillard was transferred to the parish of Ferland. His successor was the zealous Fr Antoine Poirier nephew of Fr Napoléon Poirier.

In September 1939 the Sisters of Notre Dame de Chambroac from Ponteix took over the village school. Unfortunately, they left 2 years later.

In August 1941 Fr Poirier was named chaplain of the Ponteix hospital. He was succeeded in the parish by Fr Lucien Poulin who was at the time in charge of the parish of Dollard. During his stay in Lac Pelletier Fr Poulin was also in charge of the mission of Frenchville. Regardless of road conditions he was always very faithful in fulfilling the duties of this

remote mission. In August 1954, Fr Poulin was named pastor of Frenchville.

The present pastor of Lac Pelletier is Fr Geo. Laprise, formerly curate at Ponteix. He took charge of the parish on Sept 1, 1954.

Today the parish counts 50 families and 7 bachelors. The church trustees are: Roy Blanchard, Lucien Lavergère and Geo Pelletier. The organist is Mrs F Métiivier.

In the past the parish has contributed an imposing number of religious vocations: Fr Antonio Lacelle, O.M.I., Valentine Lavergère, Sister of St. Joseph, Georgette Lacelle, Sister of Notre-Dame de Chambroac, Jacqueline Saint Denis, Sister of the Assumption, Denise Chénard, and her sister Alice, Sisters of Notre-Dame de Chambroac, Gabrielle Dumeauil, Oblate Sister.

It is interesting to note that the first marriage which took place in the parish was the double wedding of Théodale Perron and Josephine Lacroix, and Haldevert Perron and Olive La Croix, on April 28, 1911, and was blessed by Fr Cabanel. The first funeral was that of Jacques Maurice Lacelle, on Dec. 15, 1912.

The diocesan summer camp for boys and girls "Camp Lemieux", situated on the west shore of the lake of Lac Pelletier is in the limits of the parish. Every summer, boys and girls in great numbers attend the camp in separate sessions.



Lafliche



A cause d'une quantité prodigieuse de lacs de buffle trouvées près d'un marais avoisinant, Lafliche s'appelaient autrefois Buffalo Head. M l'abbé P. Gravel lui fit donner son nom actuel, en l'honneur d'un éminent missionnaire du Nord-Ouest par la suite évêque de Trois-Rivières. Mgr Lafliche.

M l'abbé E. Lemieux fut le premier prêtre catholique que l'on sache, à fouler le sol de Lafliche. Passèrent ensuite les abbés Royer et Gravel, puis vint M l'abbé J. A. Magnan, curé de Gravelbourg, pour les besoins du ministère de 1896 à 1912.

Le premier colon M. Ferdinand Marasse de Portneuf, P.Q., y bâtit la première maison de la paroisse en 1896. C'est là que fut célébrée éga-

lement la première messe, le 3 avril 1898, par M. l'abbé Magnan.

En mars 1912, un petit village se forme sur la terre de M. F. X. Branelle, aussi un district d'école avec maison d'école construite au coin de 4 townships, sur la terre de M. Béthune. C'est à M. F. X. Lizée qu'on doit la fondation de la première école administrée dès le début par des Canadiens français.

Pour aller au marché, avant que la voie ferrée ne vienne à passer, les pionniers devaient se rendre à Moose Jaw (25 milles) puis à Mortlach (80), puis à Expanse (50) puis à Assiniboia (30 milles). On mettait souvent une semaine à faire le voyage. Plusieurs n'avaient que des boeufs comme bêtes

de somme, et couchaient sous la tente ou la voiture. Ce n'est que plus tard qu'on eut des places pour passer la nuit, la plus fameuse d'entre elles étant Courval.

A l'arrivée du chemin de fer en 1913 on subdivisa des lots et des commerçants s'y installent aussitôt. Les maisonnettes du vieux village sont déménagées au nouveau site et s'alignent dans les nouvelles rues aux noms bien français dignes de mention Montcalm, Cartier, Papineau, Bigot, Brunelle et Frontenac et les avenues Québec, Laurier, La Salle, Champlain.

En août 1913, grande fête à Laflèche. Mgr Mathieu vient présider à la confirmation dans l'école au coin des 4 cantons. Le même automne on décide de construire une église et un presbytère. M. Ch. Brunelle commence sans tarder les excavations requises, d'abord pour l'église.

M. l'abbé Emile Dubois arrive de France à Laflèche en mai 1914. Il y est nommé curé le 22 novembre 1914. Avec ce facteur de stabilité qu'est un curé dans un milieu, la population passe en moins de 5 ans de 300 à 800. En même temps l'on s'occupe d'avoir des professionnels. On relève les noms suivants: les docteurs Trudel, Lavoie-Belcourt, père et fils, et Adrien Belcourt, pharmacien, les avocats Lacombe, Beaubien puis Colpron.

Sur l'insistance de l'abbé Dubois, les Filles de la Croix acceptent la fondation d'un couvent à Laflèche et arrivent le 27 août 1915. Malgré une pétition demandant qu'elles acceptent de diriger l'école publique, les catholiques à la demande des religieuses, préfèrent opter pour une école séparée et celle-ci est officiellement établie le 3 janvier 1916.

Le couvent fut prêt pour Noël 1916 et reçut dès janvier 1917 quarante pensionnaires garçons et filles. Quant aux externes leur nombre passa de 40 à 130 en moins de 5 ans.

Le 2 mai 1922, avec M. Prichard de Moose Jaw comme entrepreneur, M. Fortin comme architecte, et sous la surveillance de M. O'Leary, un édifice de 56 par 102 pieds pour un accommoder 650 personnes, s'élève majestueusement au milieu de la vaste plaine. Dans ce temps-là, il n'y avait pas dans tout l'archidiocèse 3 églises plus belles que celle-là. Son clocher était également le plus beau clocher gothique de l'Ouest.

Le R. P. J. Magnan, O. M. I. supérieur du collège de Gravelbourg délégué par Mgr l'archevêque posa la première pierre, le 31 juillet 1922 et



M. l'abbé Albert Gravel,
curé de Laflèche depuis 1940.

F. Gravel, pasteur protestant
à Laflèche since 1940.

bénit la cloche le 1er novembre. Mgr Mathieu y célébra la première messe le 28 novembre et y fit la bénédiction le 28.

M. l'abbé Dubois nommé curé à Rosetown, quitta la paroisse le 28 août 1925 et fut remplacé par M. l'abbé Albert Dufresne jusqu'au 25 décembre 1939. Vint ensuite M. l'abbé Louis Lusner jusqu'en 1940. Depuis 1940 M. l'abbé A. Gravel préside avec fidélité aux destinées spirituelles de Laflèche.

Laflèche s'honore d'avoir fourni deux prêtres à l'Église. M. l'abbé Emmett Doyle et le R. P. Godfrey Kackartz, O. M. I. et quatorze religieuses.

Que Notre-Seigneur Jésus-Christ et sainte Redegonde, bien aimée patronne fécondent le travail de nos chers religieux et leur prêtent longue vie pour continuer la noble tâche d'éducation et d'apostolat entreprise par les devanciers. Avec des prières ferventes pour un recrutement religieux et sacerdotal à la mesure des besoins et avec l'aide continue de sociétés parvvenues actives des Chevaliers de Colomb, de la Ligue des Femmes Catholiques, des Dames de Sainte-Anne de la Croisade des Jeunes Catholiques et de l'A.C.F.C., l'œuvre de Dieu et des pionniers se poursuivra avec encore plus d'ardeur.



Rectory Church, Convent — Laflèche 1913 Presbytere, eglise convent

Laflèche

The first name of Laflèche was Buffalo Head due to a fantastic pile of buffalo heads the pioneers found in a near-by swamp. Fr Pierre Gravel had this name changed in honor of a famous missionary of the northwest who later became bishop of Trois-Rivières, P.Q. Most Reverend L. F. Laflèche.

The first known Catholic priest to tread the soil of Laflèche was Father Alphonse Lemieux parish priest of Willow Bunch. Then the names of Father Gravel and Father Royer appear. Father J. A. Magnan, parish priest of Gravelbourg, attended to the religious services from 1908-1913.

The first pioneer to come was Ferdinand Marasse from Portneuf P.Q. In 1908 he built the first house in which also Mass was celebrated for the first time by Fr. Magnan April 3th, 1908.

In March 1912, there was already a hamlet set on a piece of land owned by F. X. Brunelle. There were a bank, two stores, blacksmith shops, a school district and a schoolhouse. The school house was built on the corner of four townships on a quarter of land property of M. Béthune.

Before the railway was laid out, the pioneers had to travel to Moose Jaw 25 miles, and then to Mortlach (80 miles), then to Expanse (80 miles) and then to Assiniboia (38 miles) to deliver their grain and do their shopping. It took up to a week for a round trip. Overnight they had to sleep under wagons or tents. It was only later that stopping-places were used, the most

famous of them was Courval.

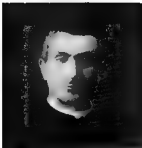
When the CPR line comes through. In 1913, lots are divided and businessmen in no time open their shops. The houses of the former hamlet are moved in on the new site and soon another village with spacious streets and avenues — with such meaningful names as: Montcalm, Cartier, Papineau, Brunelle, Frontenac, Laurier, La Salle, Champlain, shapes up and progresses rapidly.

In August 1913 Most Reverend O. E. Mathieu, of Regina visits Laflèche a great event! and confers the sacrament of Confirmation in the school 'at the four corners' serving temporarily as chapel.

In the same fall plans are laid out for a church and a rectory. Mr. Brunelle immediately begins the excavation for the church basement.

From France, Father Emile Dubois arrives at Laflèche in May 1914. Appointed pastor, November 22nd, 1914, he actively helps pioneers to establish in the vicinity and within five years the population increases from 300 to 400. Professionals too are charmed by Laflèche and soon install themselves for service. Among them we find the following names: doctors Trudel, Lavoie, Belcourt Sr and Jr, the pharmacist, Adrien Belcourt, the lawyers Lacoursière, Beaubien, Colpron.

On August 27th 1915, the Daughters of the Cross accept a new foundation and three Sisters are welcomed in Laflèche to teach first in the public school. Even though a petition is signed requesting the Sisters to remain



**M. l'abbé Emile Dubois, 1er curé.
Fr. E. Dubois, 1er parish priest of
LAFLECHE.**

as teachers of the public school, the Catholics, in majority, and with the consent of the Sisters prefer to ask for a separate school which is granted January 3rd, 1916.

The construction of the Convent is started in July 1916 and finished for Christmas. In January 1917 forty boarders, boys and girls are accepted. As for day students, their number climbs in less than five years from 40 to 130.

Under the supervision of Mr. O'Leary, Mr. Prichard, contractor from Moose Jaw and Mr. J. L. Fortin, architect, began the construction of

the church on May 3rd, 1922 a 58' X 102' brick structure, with a seating capacity of 600. There were not then five other churches as beautiful in the archdiocese of Regina and its gothic steeple was the nicest in the West.

Rev. Father Magnan, O.M.I. Rector of the Gravelbourg College and delegated by the Archbishop, blessed the cornerstone, July 31st, 1922, and the bell November 1st. Most Reverend Mathew, design to come for the first Mass to be celebrated in the new Temple of God, November 26th and blessed it, November 28th.

Appointed at Rosetown Father Dubois left the parish on August 28th, 1925. Father Albert Dufresne succeeded him until December 25th 1930. Then came Father Louis Lussier under whose administration the now famous Credit Union was founded. Since 1940 Father Albert Gravel presides over the spiritual destiny of the parish.

Lafleche has given the Church two priests: Father Emmett Doyle, now in Edmonton, and Father Godfrey Kuckartz, O.M.I. now in Saskatoon and some 14 Sisters to serve in the vineyard of the Lord.

May God and St. Radegonde Patron Saint, grant the actual religious leaders health and grace to continue the great work of education and apostolate undertaken and that with the continued help of the active existing lay organizations the Knights of Columbus, the Catholic Women's League, St. Ann's Society, the Catholic Youth Crusade, etc.

Lancer

Going northwest from Swift Current on Highway No. 22 and following the C.P.R. line, one will pass typical small western communities like Success, Pennant, Celyr, Shackleton, Abbey, then will arrive at Lancer where there is a Catholic church and a residing priest.

Mixed farming is common in the district, but wheat growing is predominant. Lancer can produce up to 300 000 bushels a year.

Before the depression, Lancer had two lumberyards, a bank a drugstore, two hardware stores, two cafés, a real estate office, a small hospital, stores, one doctor, etc. At present the population is a little over the 200 mark. The district now has a Credit Union. Father Slugs, O.M.I. was chosen to be the first president.



Rev. J. Slugs, O.M.I.

The Sacred Heart parish was established in 1831. Among the first settlers arriving between 1807 and 1814 were Roy Swan, Jim Herriot Dennis Kennedy George and Mike Andreas. Joe Hubert J Cesar and others.

These pioneers had to attend church services either at Swift Current or Gull Lake or Blumenfeld. From time to time Mass was given by transient missionaries by Father Cabanel of Swift Current, to mention only one of them. These Masses were said in different farm homes, south of Lancer as a rule, than later in Abbey hotel.

It was in 1813 that the few Catholic settlers decide under the guidance of Father Hermandung, O.M.I. to build the first Catholic church in Lancer. It was a 26 by 44-foot building very simply made, but admirably serving the purpose.

Fathers Roldinger and Nelz, O.M.I. from Prelate and Blumenfeld respectively, were the first priests to look after the mission. This though was not sufficient but because of the shortage of priests Lancer could not have a resident priest before 1830. Father J. Scherger, O.M.I. was the first one. There was yet no rectory and he had to stay in private homes or usually took advantage of the hospitality of Mr R. Swan. Other priests had to rent rooms in the local hotels.

The first years were hard times for the people and the priest. Most of them had scarcely enough to live on. Father Liebel, O.M.I., who died in 1845, was in charge during the worst years (1834-38). He nevertheless stated that these were years of particular blessings for the congregation.

Succeeding Father Liebel, Father Forner, O.M.I. bought a private house and thereby established the first rectory for the parish. It served until 1850 when Father H. Loran, O.M.I. built with the free labor of parishioners a modest full basement rectory on the north side of the church at a cost of \$4,000.00. Some finishing inside work was done and a water system installed in 1853 under Father Sluga's administration, Dan Koszofski helping.

An increase in population and better financial conditions justified the forthcoming improvements. Fathers A. Koszofski and J. Felach, O.M.I. had the basement excavated and the church extended another 14 feet on the east side. Mr Matt Koszofski made the north entrance to the basement. Shortly afterwards the inside of the "chancel" was plastered and hal-

Father Loran with the generous contribution of the people remodelled



Sacred Heart Church, Lancer

the sanctuary installed a new main altar and a communion rail, laid tiles in the sanctuary and painted the outside of the church. After the arrival of Father J. Sluga, O.M.I. in 1852, an automatic oil heater replaced the coal furnace. In 1854 it proved necessary also to reinforce the ceiling and extend the steeple. In 1855 so to provide more space for a growing congregation, the inside was covered with shiplap and finished with precasted Donacoma, the floors of the church choir and entrance covered with un-laid linoleums and the bottom part of the walls with a four-foot natural cement.

These improvements with new side altars give Lancer church now a friendly and inviting look. It must be stated here again that all expenses were covered by free contributions and various parochial doings together with a generous gift from an outside friend. Praise and credit be given to our Ladies Altar Society, now members of the C.W.L. and to our men who, beside their financial help, gave many hours of free labour. Some of those donations are from the C.W.L., the linoleums from the L. Scherger family, the St. Louis statue; from G. and J. Andreas families, the two side altars from the C.Y.O., an electric crown for Mary, with the pennies of the children, a statue of the Infant of Prague, the redecoration of the statue of the Sacred Heart and of the Stations of the Cross by the Ursuline Sisters of Prelate.

The Spiritual Condition of the Parish

The people of Lancer make a little world of itself, with different nationalities, customs and traditions. The majority of the citizens are of German



**Immaculate Heart of Mary Catholic Church,
LEMSFORD**

descent with a few English, Irish, French Italian and Chinamen. They are sturdy and faithful believers exerting ever a true sense of co-operation and good will.

Fathers Bour, Simon and Keltz, O.M.I., preached missions and retreats with success and a good attendance. The annual pilgrimage to Our Lady of Sorrows Shrine at Blumenfeld, 40 miles west, is always a great event for the parish. One of the highlights in the history of the parish was the visit of the statue of Our Lady of the Cape. It was indeed a spiritual renewal.

A timetable of the divine services is periodically published in a parish bulletin. The Stations of the Cross devotion is held everyday at 7 a.m. since 1932 as a contribution to the Fatima call for more prayers and penance. Everyday also, before Mass the Holy Rosary is recited. The daily Mass is a Missa Recitata, with the congregation answering the prayers. Every Friday a Special High School Mass is said.

Since the pastor has to say three Masses on Sunday and Holy Days of obligation in order to serve two other missions, Shackleton and Lemsford Lancer can enjoy only one Mass on those days, but always with sermons in German and English. Catechism for the children and a Benediction with the Blessed Sacrament. The first Fr. days and first Saturdays are gradually becoming popular devotions. Since 1932 the number of Commu-

mions has increased annually from 8,000 to 9,000. Events of importance are the Canonical visits and Confirmation days.

According to the records the following Bishops visited and confirmed here at Lancer: Most Reverend Villeneuve, Guy, Lemieux and Decosse. The first visit of our present Bishop, Most Reverend A. Decosse, conquered the hearts of the parishioners not only by his kind words and counsels, but especially by his addressing the congregation in English and German.

The Lancer church records start in 1930. All previous entries are consigned in Private books. The first Baptism in the register of Lancer is that of Philoene Schmaltz, daughter of Anton Schmaltz and Barbara Hirsch. In all, we count 538 Baptisms, including those of Lemsford and Shackleton. The first funeral was that of a three-year old girl, daughter of A. Schmaltz. So far 77 funerals are registered. The number of marriages for Lancer and missions total up to 104; the first presided over by Father J. Schnerch was that of Alex. Knittel and Katharina Bachmeier, November 2nd, 1931.

Parish Organizations

Most of the parish organizations are of recent formation, except the Altar Society which in 1933 became the Lancer C.W.L. subdivision. The present membership number 34. They already have a good number of worthy deeds at their credit.

The Knights of Columbus came in 1946 and now form a sub-council with Lemsford counting 37 members. Their meetings are regular, their annual amateur hour always a success, their financial assistance to charitable causes substantial. A K. of C. library was put up during the Marian Year. They have also sponsored a pilgrimage to Our Lady during the same year. Both the C.W.L. and the K. of C. supply the Catechism prizes for the Religious Vacation School.

St. Joseph's Church, Shackleton



The C.Y.O. was reorganized in 1933. Beside their routine meetings and discussions, they enjoy social events, plays and outside sports. Recently, they acquired a C.Y.O. Banner. A Webster Recorder also increases the variety of their apostolate. The Children of Mary with their regular Sunday prayers and hymns call upon all the blessings of God and of the B.V. Mary.

The Corpus Christi procession was inaugurated but recently. Now, but very impressive are the Christmas

processions and the Christmas Tabloids before the Midnight Mass. All the lower grade children are enrolled in the Holy Childhood Society.

The Lancer church choir is small but quite efficient. It will not only sing Gregorian Chants but will even execute four-voice Masses and hymns.

These are some of the Sacred Heart parish highlights.

Praise be to the pioneers!

God bless and inspire the present generation!

Liobenthal

The parish of Liobenthal lies half way between the towns of Leader to the north and Fox Valley to the south. Both towns being the center of their respective municipalities are also business centers for the people of Liobenthal parish. The north-south boundary of the parish is 11 miles long, its southern most point being at the correction line 22 miles straight south of Leader. The east-west boundary extends 3 miles east of the famous 21 Highway and 3 1/4 miles west, zigzagging, depending on the best road conditions for the individual farmers who then decide to which parish they would belong.

The first settlers came into the district in 1919. Among these first settlers who are all of German-Russian stock, we find the following names: Dirk, Wingenbach, Gross, Wagner, Hoplauf, Hittel, Isach, Sehn, Hints, Seifert, Scherger, Kuss, etc.

The first priest to visit these pioneers was a certain Father Vandeveldt coming from Maple Creek or Medicine Hat. He was followed by Father Meyer, O.M.I., and Father Reudl also from Medicine Hat. In those days Mass was said in the homes of Mr. Peter Schmidt or Mr. Markus Kuss. From 1914-1918, Liobenthal was a mission of Blumenfeld and was looked after by Rev. Father Hermandung, O.M.I. and Father Funke, O.M.I. After this until the early 30's, Liobenthal became a mission of Rosenthal and was served by Rev. Father Grotzel and Father Schoenwasser respectively. In the spring of 1927 probably during Father Schoenwasser's regime, the people, upon the advice of Father Klein, O.M.I., of Krausna, moved a house from Barstadt to the site of the present Liobenthal rectory. They paid approximately \$400 dollars for it. With slight alterations this same house still serves as rectory. From 1929-31, the

parish was attended to by Rev. Father Klein, assisted by Rev. Father J. Deming. Rev. Father Bergmann cared for the parish during the years 1931-38, while he was first pastor of Mendham. He was followed by Rev. Father Schulte from Mendham, who served the parish until Sept. 1st, 1939. During the summer of 1939, the first mission was preached here by Rev. Father Hennessy, O.M.I. The same year His Excellency Bishop Guy visited the parish and conferred the sacrament of Confirmation. During his visit it was decided that Liobenthal would receive its first resident pastor. Father Deming arrived on Sept. 1st, 1939, and had charge of the parish until Sept. 30th, 1943, when Rev. Father C. Prothman, O.M.I., took charge until Oct. 1943. He was followed by Rev. Father A. Klein, until 1955. Fr. J. Schackler, O.M.I. is now in charge.

In 1914 a group of men went to see Rev. Father Hermandung, pastor of Blumenfeld regarding the building of a church somewhere within the boundaries of Liobenthal. They were advised to build the church on whatever site they chose. According to the plans of the people of the district, there was to be only one church and not the two churches of Liobenthal and Josephsthal. However, due to local circumstances and frictions the present arrangement was decided upon. The actual building process of the Liobenthal church began in the spring of 1914 and was completed more or less the same year. The church was painted exteriorly in 1929 and the furnace was previously installed. In 1943, it was painted exteriorly. Prior to the coming of Father Deming, the parish had suffered from seven years of drought, but despite the many hardships the people proved themselves very generous and co-operative in furnishing the rectory with the necessities. In

1940 a building 34 feet by 30 feet, was purchased for 215 dollars to serve as a community hall. In April 1941 a bath was brought in for 12 dollars which was built above the night school and was used to add an additional 40 feet to the hall. That same year the basement kitchen was also added. In August 1940 Liebenthal received its first Post Office which was established in the rectory with Father Demong as postmaster, until July 1st 1942. In the same year, Mr. B. Wagner opened the first store in the hamlet. Two years later another store was opened by Mr. G. Ferner, who also took over the Post Office.

A cheap electric plant was brought in 1941, and electric lights were used for the first time in church on Christmas Eve of that same year. The plant was permanently set up in April 1942 with new storage batteries and the rectory, hall and church were wired. That same fall an entrance to the kitchen was built, the entire upstairs was finished, and Insulbrick was put on the outside of the rectory. In May 1943, the parishioners moved the old Kraama rectory to Liebenthal for the Sisters of Prelate. It was moved with eight tractors on wooden wheeled trucks, furnished by Mr. John Clippert of Estuary. The Sisters took over in the fall of that same year and taught at Hie and Frolich Schools.

In Feb 1952 the church was remodelled and was completed by Holy Week. The undertaking cost 1400 dollars and a Pressure Oil Furnace was installed in Oct 1952.

Despite the fact that Liebenthal is not on the map, there have been several outstanding events which will remain a treasured memory to all parishioners and which act as beacons in the history of the community. In their quietness the people have been assisted by the preaching of four retreats at various intervals. In 1930 by Rev. Father Hennessy, O.M.I., in 1944, by Rev. Father Bar, O.M.I., in 1948 by Rev. Father Michael, O.M.I., in 1952 by Rev. Father Samon, O.M.I.

The sacrament of Confirmation was conferred in the following years. In 1943 by His Excellency Bishop Guy, O.M.I. thirty seven were confirmed. In 1945, by His Excellency Bishop Lemieux, twenty four were confirmed. In 1948 by His Excellency Bishop Lemieux eleven were confirmed. In 1951 by His Excellency Bishop Lemieux, nineteen were confirmed, in 1954, by His Excellency Bishop Demore forty-four were confirmed.

In the 35 families that comprise the parish there have 100 baptisms, 38 marriages, and 22 funerals. Since

1945 when Josephthal became a mission of Liebenthal, there have been, among the 34 families, 78 baptisms, eleven marriages, and nine funerals.

The visit of Our Lady of the Cape was another not to be forgotten event. The statue arrived in the middle of July 1951 was met in procession and accompanied to the church where it stayed until the following afternoon. Never before and perhaps never again will the honor and privilege be given to the small hamlet. Lady company all during the night. The continuous recitation of the rosary, the Midnight Mass all added to the impressiveness of the occasion, and the parish watched with sorrow and regret as the van, amid the singing of Ave, proceeded to the neighboring parish, the following day.

Another milestone in the Liebenthal history was the opening of the first school in 1947 which functioned for six months as a private separate school. However the following year the Larger School Unit took over. In 1949 due to a constantly increasing enrolment, the old Cathleen School from the Lemsford vicinity was moved in and a second room has been functioning since.

Further advancements along the educational line are seen in the fact that several students have gone through Teacher's College and are now progressive teachers. Twelve of these are now teaching in various districts, and one, Joe Schmidt has completed several years of University.

Nor is the teaching profession the only vocation pursued. To date, two have entered the convent as Religious. Sister Cornelia, daughter of Mr. John Hittel is an Ursuline at Prelate and Sister Denis, daughter of Mr. Denis Hittel entered the Order of St. Louis, at Moose Jaw. Rev. Father Kasper Klein, from Josephthal, is the only one so far to enter the Priesthood.

During the Second World War of 1939-1945 the spirit of patriotism and loyalty to country was manifested in the persons of Jack Ebether, Maynard Masel, Mike Geiger, Roy Wad, John Wingenbach, J. Seibert, etc. Only one, Mike Folk lost his life on the battle-

front.

To date the community is a thriving agricultural area. However, all the achievements of the district are the results of the numerous sacrifices of our old pioneers and these we salute and beg God to bless them.

On March 17, 1951, the whole community extended its sympathy to the family of Mr. and Mrs. George Beck,

because the father of the family, during a terrific snowstorm, was lost and was frozen to death. He was found only after the storm abated.

And so ends the chronicle of the Sacred Heart Parish of Loebenthal. One thing however, we must add. The future of this parish is not very bright. It will never grow, but can only decrease. Three factors are responsible for this. No roads. The famous 21 Highway being what it is, makes travel impossible in winter time when it is snowbound, impossible in summertime after a heavy rain when it is mud-choked. No powerline. That there is no powerline giving our farmers electric lights and electric power is another factor inducing many farm-

ers and retired farmers especially to move out of the district. No telephone no telegraph. That there are no means of communication with the outside-world, the closest telephones being 11, 16, 17 miles away, is another important factor we can blame for this exodus from the farms. And who can blame the farmers for doing so? Who wants to be isolated for a week or so without having a chance to get a doctor in case of necessity, to be without fuel for days, because you cannot get a new supply on account of road conditions?

But let us hope that we get a gravelled highway soon, that we get the power line and maybe the telephone line too. This certainly would be a blessing indeed.



Lisieux



D'après les archives de la paroisse, on apprend que la première assemblée des catholiques de cette région eut lieu le 28 mai 1916, sous la présidence du curé de St-Victor. M l'abbé Victor Ranaard, et qu'une mission fut ouverte et désignée par le nom de St Joseph des Poissons. Plus tard, il y aura un bureau de poste nommé Jozeville. M Joseph Préfontaine fut le premier canadien français établi par ici. D'autres le suivirent bientôt.

M l'abbé Ranaard vint dire la messe une fois de temps en temps jusqu'au 13 février 1918 date où M l'abbé Hard, de Quantock, le remplaça comme missionnaire. Les catholiques, quoique très peu nombreux avaient cependant montré assez de foi et de générosité pour construire une petite chapelle en 1917.

En décembre 1918 M l'abbé J. A. Ménard, alors vicaire à Willow Bunch, desservit la mission St-Joseph des Poissons et fait lambrisser la chapelle trop froide jusqu'alors pour servir en hiver.

En octobre 1919 arrive dans la région M l'abbé F.-M. Gendron qui ouvre un grand ranch où il demeure et desservit la mission St Joseph jusqu'en mars 1921. A partir de cette date, M l'abbé Ménard, devenu curé de Verwood, prend charge de la mission St Joseph qu'il desservira jusqu'en avril, 1926 alors qu'il y deviendra curé résident.

Quelques jours après son arrivée, il obtient de Sa Grandeur Mgr Mathieu, évêque de Régina, l'autorisation de changer le nom de mission St-Joseph des Poissons pour celui de paroisse de Ste-Thérèse de l'Enfant Jésus, nouvellement canonisée.



Mgr Rodrigue Lussier, P.D., curé
Mgr Lussier, parish priest, Lisieux.

Le 1er juillet suivant, la nouvelle station du nouveau chemin de fer Pacifique Canadien prend le nom de Lisieux. Quinze jours après, les autorités postales du pays changent le nom de Jozeville pour celui de Lisieux.

Dans l'automne de cette année 1926 le village abandonne son premier en-

placement et s'approche de la gare du chemin de fer à un mille plus près au nord. Les hommes d'affaires de langue anglaise quittent Joerville et s'en vont ailleurs. Seuls les Canadiens français viennent à Lisleux. C'est ce qui explique pourquoi nous avons une paroisse exclusivement française.

Il ne sera plus question de mission St-Joseph des Pousseurs, ni de village de Joerville mais bien de ce beau nom de prédilection de Lisleux, Sask. On transporta la chapelle à Lisleux le 19 décembre 1938.

M. l'abbé J. A. Ménard demeure dans une maison privée, chez M. O. W. Chretien. Dans le cours de l'hiver M. l'abbé Ménard fait un voyage dans l'est. A son retour on prépare des plans pour une nouvelle église. Le contrat est donné à M. Eugène Lunde, de Gravelbourg, le 26 mai 1937, et la première messe est chantée dans l'église nouvelle pour la première fois le 27 novembre de la même année.

Pendant que l'église se construisait un nouveau district scolaire est érigé. L'ordre en conseil du ministre de l'Instruction publique à cet effet est daté du 18 mai 1937.

L'école actuelle est construite dans le même été. L'ouverture de cette école se fait le 14 novembre avec une assistance de 23 élèves. Durant les mois précédents la classe avait été enserrée dans la chapelle.

Pour résumer on peut dire que Lisleux a été fondée en 1936 et l'église et l'école ont été construites en 1937. Ensuite l'ancienne chapelle a été détruite et aménagée pour le presbytère.

M. l'abbé J. A. Ménard, fatigué par autant de travail et devenu malade, donna sa démission comme curé de Lisleux, le 1er avril 1938, et fut remplacé par M. l'abbé Rodrigue Lusier qui nous arriva le 11 avril suivant.

Le 18 juin 1939, le feu détruisit l'église de Lisleux, avec son contenu. Le Saint Sacrement même ne fut pas sauvé. Les assurances-feu furent perçues par la Compagnie de prêts ne laissant aucun fond pour reconstruire.

La paroisse acheta un restaurant abandonné qui servit de chapelle temporaire.

En 1940, le regretté Mgr Guy, O.M.I. notre évêque d'alors autorisa M. l'abbé R. Lusier à emprunter \$5,000.00 et lui rendus un billet à cette fin pour commencer la reconstruction.

Il y avait, en cette année 1940, sur plus de 400, en Canada, et les cultivateurs ne pouvant pas vendre plus que le quota déterminé, se trouvaient embourbés à une partie de leur récolte alors M. le curé en profita pour se faire donner près de quatre mille balaises de cette denrée pour son agiler en construction et put le vendre, le printemps suivant, à \$1.50, ce qui était le double du prix de l'automne précédent.

C'est ainsi qu'avec un petit emprunt, la coopération généreuse des paroissiens, l'assistance de généreux amis de l'extérieur, M. l'abbé R. Lusier put faire bénir, par S. Exc. Mgr J. Guy, O.M.I., le 1er juillet 1941, un nouveau sanctuaire plus beau que l'ancien, mieux fourni aussi et nous avoir augmenté la dette qui restait après l'incendie.

Cette même année 1939, les religieux de Jésus-Marie venaient prendre en charge de l'école du village pour maintenir la formation chrétienne de notre jeunesse.

Depuis 1937, beaucoup de catholiques venaient à Lisleux pour prier Ste-Thérèse de l'Enfant-Jésus qui semblait combler de faveurs ces pèlerins individuels.

Constatant ces marques d'une dévotion nouvelle à la "Petite Fausse de Miracles" M. l'abbé Lusier invita Mgr Rodrigue Villeneuve, nommé premier évêque de Gravelbourg, à venir visiter Ste-Thérèse de Lisleux au début de son épiscopat. Son Excellence accepta l'invitation, vint à Lisleux le 3 octobre 1939 pour la fête de la "Petite Sainte" et inaugura le premier pèlerinage public officiel au sanctuaire de Lisleux.

Son Eminence, devenu cardinal Villeneuve, revint à Lisleux, le 7 juillet 1943, accompagnée de sa suite, alors qu'elle faisait une tournée dans l'Ouest et s'est dite heureuse de revenir à Lisleux et de constater les progrès marquants de ce sanctuaire relevé de ses cendres, plus majestueux qu'auparavant.

Le 18 mars 1953 est une autre date mémorable pour nous. Notre vénéré curé et dévoué directeur de notre pèlerinage était élevé à la haute dignité de prélat domestique de la maison de Sa Sainteté Pie XII, ce qui honore notre paroisse et donne une très bonne recommandation à notre pieux sanctuaire.

Mon Dieu, donnez-nous des prières, donnez-nous de saints prêtres,
et rendez-nous dociles à leurs enseignements.

Lisieux

The first meeting of Catholic people in the district can be verified to be on the 29th of May, 1918, under the chairmanship of Rev Victor Rahard parish priest of St Victor and at that gathering the decision to open a new mission under the name of "St. Joseph des Penseurs" was decided. Later Joeville Post Office was opened.

From time to time, Father Rahard came to say Mass until Feb 19th 1918, then Father Hard, of Quamlock took over for a few months. The faith and generosity of the Catholics, however few they were, urged them and they built a chapel in 1917.

In Dec. 1918, the assistant priest of Willow Bunch, Rev J. A. Ménard was named in charge and had the chapel waincoated for winter use.

Then came Father F. M. Gaudron from his ranch in the region. He looked after the mission from October 1918 to March 1921. He was succeeded by Father Ménard the then parish priest of Verwood who dispensed religious service to St. Joseph Mission until his appointment as pastor of same in April 1924.

A few days later he is granted by Archbishop O. E. Mathias of Regina the permission to change the name of the parish to "Sainte Thérèse de l'Enfant Jésus," the name of the great "Little Saint" recently canonized.

On the first of July 1924, the new CPR station was named Lisieux and fifteen days later the Postal Department agreed to give the same name to the former Joeville Post Office.

In the fall of the same year the village was moved closer to the railroad station. English businessmen decided to move away, French-Canadians stayed — which explains the great majority of French speaking parishioners. The chapel was hauled in on Dec 18th and since America too, has had a place bearing the hallowed appellation of Lisieux.

Father Ménard stayed with Mr. O. W. Christien, in a private home. In the spring, plans were made for a new church. Mr Eusèbe Leduc, of Gravelbourg, accepted the contract May 26, 1927, and Nov. 27, the first Mass was sung in the new temple.

As this construction progressed a new school district was formed also. To that effect, the Order in Council of the Minister of Education is dated May 18th, 1930. The actual school house is built in the same summer and classes start on Nov 14th with 23 children.

The first few months of school being done in the old chapel.

To sum up, Lisieux was founded in 1920 the church and school built in 1927 and then the chapel partitioned and furnished to serve as the priest's residence.

Father Ménard, ill and tired, resigned the post April 1st, 1930 and Rev Rodrigue Lusner arrived from Lemock April 11th.

On June 16th, 1930, fire struck and consumed the church furniture and all. The Loan Co. collected the insurance leaving no fund whatever to rebuild. An empty restaurant was bought and served as chapel for the while.

In 1944 Most Rev Bishop Joseph Guy, O.M.I., authorized a loan of \$2,000.00. A surplus of wheat prevailing that year causing a shortage of storage room and the establishment of the quota-system prompted the parishioners to give their parish some 4,000 bushels which were sold the next spring for the proposed church with a substantial profit. And so with a small loan the generous co-operation of the people and help from outside friends, Lisieux again enjoyed a new church. It was blessed by Bishop Guy July 1st, 1941.

Previously in the fall of 1939, the Sisters of Jesus-Mary of Gravelbourg took charge of the local school thereby assuring the children a Christian education.

Ever since 1927 Saint Therese of the Child Jesus, Patron Saint of the parish, attracted individually many a pious pilgrim.

Inspired by such a spontaneous devotion to the Little Flower Father Lusner decided to invite October 3rd, 1939, the Most Rev Rodrigue Villeneuve, O.M.I. first Bishop of Gravelbourg, to participate in the celebration of the feast of St Therese. This started a series of annual pilgrimages to Lisieux. Seek that have ever since been very popular.

On a brief tour of his former diocese, His Eminence Cardinal Villeneuve designed to come again visit Lisieux on July 7th, 1945 with his attendants — a signal honor to the parish.

Finally another memorable date in the parish was March 19th, 1953. The devoted pastor of Lisieux and director of the pilgrimages was elevated to the dignity of Domestic Prelate to His Holiness Pius XII a distinction reflective on the parish and a commendation of the good work of the sanctuary.

Maple Creek

Rev Fr Décorby O.M.I. was a missionary in the area of what is now Maple Creek between the years of 1876-78. He would have followed the Métis in their Wood Mountain and Cypress Hills' roamings.

According to the same sources, principally the family of Louis Léveillé, whose children Jean and Gabriel are still living, Father Lestanc, O.M.I., accompanied the Métis in their buffalo hunt of 1878-83.

Pioneers who request their certifi- cate of Baptism from the present parish are insistent on the fact that they were baptized "in the little village church of Maple Creek. This church stood certainly in 1888. We are told that its location was approximately a block from the present site of the Post Office.

One must bear in mind that previous to the laying of the steel in 1883 all activities in these parts centered around Fort Walsh some 40 miles south and west of the present site of Maple Creek, on the banks of the Battle Creek. Thousands of Crees gathered on the banks of the Battle Creek each year to hold the Sun Dance ritual to which their relatives and friends of Montana were convened.

Parish records for the period 1888-89 are kept at Gleichen, Alta. To the enquiring voyageur as to how many miles it would be to Calgary or Fort Brimbo as it was known before 1883, the resident of the banks of the Maple Creek would answer "Calgary is 70 miles west of Gleichen." The Oblate Missionaries worked this area out of Gleichen.

The first Baptism recorded in the parish registers is that of Elizabeth Lévis Brantiff daughter of Daniel Brantiff. The child is given as being ten months old. The Godfather is Vital Lévesque and the Godmother, Kate Cloutier. It bears the signature of L. J. Denis, O.M.I.

The rectory was built in 1911. No living person seems to know who was contractor for the undertaking. Late Anton Mayer finished the interior of it in 1912. Apparently, the pastor and parishioners looked towards a bright future as the building contains four rooms downstairs and five upstairs. This building was sold in 1927. It is located at 307 Walsh Street and is still standing.

The opening remarks of the first parish register are worded in French and read as follows: "If need be, one will find the first parish register at

Gleichen North West Territories May 30th 1888. Signed L. J. Denis, pvr. O.M.I.

Followed a period of intermission 1888-93, during which the Oblate Fathers stationed at Lethbridge would look after Maple Creek and the area north of it known as Happyland. Rev Fr Hudault, who was personally interviewed mentioned how he would travel by buggy in this area at that time. His provincial would thus capitalize on Fr. Hudault's knowledge of the area by assigning him to the area now known as Fox Valley.

In July 1913 Fr R Vandeveldt is appointed parish priest at Maple Creek. The incumbent was to leave in March 1914. Fr A. Huot succeeds him to the post from June 1913 until October 1918, when he fell a victim of influenza. Maple Creek has remembered him as a young priest very devoted to his parishioners.

The parish fell again to the status of a mission looked after from Gull Lake. The parish registers bear the signatures of A. Emry, J. Reibel, F. Vorst.

On February 2 1923 Maple Creek became parish once more with the appointment of Fr E. Mackey, who also took Plapot and Tompkins under his charge. This situation lasted until February 1924. One may read in the history of the parish, begun by Fr Mackey, an entire page written by His Grace Archbishop O. E. Mathieu, of Regina. He refers to the "Norman district" under Fr Mackey's charge. It is dated September 13th 1923.

From 1924 to 1944 Fr Al Bacciochi, of Gull Lake looks after Maple Creek as a mission. He also made trips north of town from time to time in the area known today as Golden Prairie.

In 1942, the Maple Creek got their first break in a long time. War was on and Maple Creek was chosen as the site of an Army Basic Training Center. The Chaplains received jurisdiction from the Bishop of Gravelbourg to act after the needs of the local population, and give them Mass every Sunday. Captains Ed Debuschère, L. R. Engel, George Burns and Dominique Dugas thus ministered to the two fronts, civil and military.

In April 1944, Flight Lieutenant Dominique Dugas, station Chaplain at No 29, Service Flying Training School at Swift Current was given jurisdiction by the bishop, Right Rev M. J. Lemieux, O.F., to go to Maple Creek and investigate the possibilities of re-



Rev. D. Dugas, P.P., Lake

opening the parish. The war was tapering off, V-Day had taken place and Service Flying Training Schools were gradually closing down. During nine months, from April to December 1944, Fr Dugas would say a morning Mass in Maple Creek on Sunday, a second one in Pispot and an evening one at the Air Force Station (S.A.P. Carrent).

On the 13th of July 1945, Bishop Lemieux of Gravelbourg, came for an official visit accompanied by the Chancellor Sylvain Morin. Twenty-seven candidates received confirmation in Maple Creek and fifteen in Pispot. These had been very well prepared by Rev. Fr. François Blanchard, seminarian at the time. Needless to say, there was a back log of candidates for Confirmation as the enrollment has never run that high ever since.

Meanwhile, things were getting done in Maple Creek. St. Lawrence church was given a thorough redecoration inside with Domoconas and outside of asbestos shingles. The roof supported by six-inch studs was fully insulated with Zonolite and given a new layer of shingles and paint job. Gibb Mestagh was contractor and the St. Lawrence's Ladies Altar Society paid all the bills.

On the 9th of July, 1948, Bishop Lemieux visited the parish and confirmed six candidates.

In August 1950, a three panels of stained glass were installed above the main altar. The artist was E. Ruault, of Rennes, Normandy, France. These

were installed by Lloyd Fleming. The center panel pictures St. Lawrence, martyr and deacon vested in a dalmatic and restoring sight to a blind man. It was given by the R. E. Kearns family. The one on the left pictures the Sacred Heart as he appeared to St. Marguerite Mary and was given by the Redmond family, the one on the right represents Our Lady of Fatima speaking to the three little shepherds and was given by the late Mrs. J. H. Fleming. These panels are mentioned in touristic publications put out by the Government of Saskatchewan.

All parishioners signed the Rosary pledge in 1950. Fr. Patrick Peyton made a special call on the parish.

In October 1948, Mass was said twice a month in the Municipal Hall in Golden Prairie. Catechism classes were begun twice a month at Kassel and Bitter Lake. Kassel School is 42 miles northwest of Maple Creek. Of the 13 children confirmed by Bishop Lemieux in 1951, nine were from Golden Prairie.

Meanwhile however the parish was still without a rectory. In March 1952, Fr. Dugas and the Board members drafted a programme towards launching a drive for \$8,000.00, the required amount it was felt for the building of a rectory. It turned out later that this anticipated amount was not necessary when a suitable building was bought and moved into town, and the entire project completed for \$7,000.00. This included considerable voluntary labor. The total amount was raised in less than three years. The St. Lawrence's Ladies Altar Society raising some \$3,000.00 towards it. Blessing of the new rectory was presided by Fr. Alois Knauff, parish priest and dean for Shaunavon deanery. It took place on October 21st, 1953.

On the second Sunday of April 1953, the first Mass was said in the recently acquired Golden Prairie chapel named after St. Agnes. The project was made possible through a generous grant of the Catholic Church Extension Society. The mission numbers 14 families.

Bishop Armand Decosse visited Maple Creek for the first time on July 15th, 1954 and confirmed 13 children.

The following priests looked after Maple Creek district as far back as records are available:

Fr. Decroix O.M.I. (1870-78)

Fr. Lestanc O.M.I. (1879-83)

Fr. L. J. Dan & E. Lapointe, Dérou, Jeanotte, W. Schulte, J. Bidault.

Obituary most of them (1888-1912). Followed Frs. R. Vandeveldt, A. Benoit, W. Henne, J. Collins, J. A. Du-

Breene, O. Huot, E. Cabanel, J. Rasbel, A. Enay, P. J. Vorst, E. Mackery, Al Macleoch, (1926-1943) as a mission of Gull Lake. George Thuot (1943-44), Dominique Dugas (1944.)

The following are considered pioneers and have contributed in no small measure to their parish and community.

W. J. Redmond, Officer Commanding the North West Mounted Police stationed at Maple Creek (1899-1908). Was elected five terms as mayor and was editor of 'The Maple Creek News' for almost half a century (1909-1954). Late J. H. Fleming, rancher and owner of the Commercial Hotel 'the largest and the best Hotel of the North West Territories' to quote the press at the turn of the century.

Late Major Daniel Tenaille, Commanding Officer of Squadron No. 37 during the First World War. Killed in action.

George S. Herringer arrived in 1910. Was manager of the Merchants Bank of Canada from 1913 to 1928. Served during 39 years on the local hospital board, for 25 years on the Maple Creek School Board, and has been secretary-treasurer of the Southern Saskatchewan Wool Growers Association without interruption since 1914.

Late Vital Lévesque, an unusual character who was both blacksmith and barber.

Late Michael Regan, first carpenter to the North West Mounted Police at Fort Walsh.

The family of John Lindner among the first ranchers of Maple Creek

arrived in 1891. The family of late Jacques Gariemre is also of that period.

Among the Commanding officers of Division A, of the North West Mounted Police (now transferred to Ottawa) the Majors Bégin, Demers, Horrigan.

Late Louis Lévêillé, scout and interpreter for the North West Mounted Police who acted as a guide in the 1870's to the first detachment covering the distance from Fort Benton, Montana, to Fort Walsh, North West Territories. To this "very loyal and devoted servant" as the inscription bears, a rustic monument has been erected on his grave by the Canadian Commission of Historical Sites.

The parish numbered 400 souls according to the parish census of early 1935. Approximately 600 including the missions. The area extends over a surface of 3,000 square miles, 80 miles east and west along the main line of the C.P.R., and 50 miles north and south. It has no separate school, though Catechism is taught on school time in both Public and High Schools. Catholics number about 20 per cent of the aggregate population.

Parish Societies are the following: The Confraternity of Christian Doctrine, The Catholic Women's League; the Knights of Columbus (sub-council); The Catholic Youth Organisation, The Knights of the Altar (Notre Dame Indians).

Since 1945 Catechism has been taught in both Public and Composite High Schools on school time according to the Saskatchewan Schools' Act.

Masefield

Friends and loves we have none,
Nor wealth nor blessed abode.
But the Hope of the City of God
At the other end of the road.

(John Masefield)

One of the youngest and smallest parishes in our diocese is the parish of Masefield, Sask. consecrated to the Mystery of the Presentation of the Blessed Virgin Mary.

The rolling prairies with numerous coulees with light brown soil saw the first buildings of Co-Op Elevator and Haeski's store as late as 1924. At that time there were here three Catholic families only those of Benedict Burns, Paul Kress and Emil Proulx.

It was one of the pioneers, a farmer, later a member of the Legislative Assembly of Saskatchewan, and a minister in the Liberal Government, George

Spence, himself a native of the Orkney Island who picked up the name of Masefield for this small hamlet. It was in honor of the famous English poet, John Masefield, "The Everlasting Mercy" and "The Seekers."

In 1926 when lease held so far by "Range 76" was thrown open for homesteading it attracted streams of new settlers. Dan Harbor, William Wright, Henry Klots, and then in following years Mike Wickenheiser, John and Peter Holst, Joe Croiseau, Anton and Martin Glass, Valentine Wingerter, Joe Stober, Mike Heuler, Mike Lewans, Joe Runge, Joe Corley.

But till 1938 Masefield district belonged to the parish of Val Marie where the children were baptised and spiritual consolation and advice sought.

The distance, poor means of communications, "Bennett" buggies Model "Ts", rough roads or none at all but above all the wonderful Catholic spirit of these German families urged the new bishop of Gravelbourg, Joseph Guy, O.M.I., to think of organizing a parish in Masefield.

It was the young curate of Val Marie, Rev Father Oscar Beauré, full of zeal for the salvation of souls, who came in his blue Pontiac '28" in 1938 to Zuk's Hall to organize our first church Board— Mike Wickenheiser, John Holst, Paul Kress, and also the Ladies Altar Society — officers Mrs. William Wright, Mrs. Paul Kress and Mrs. Mike Heisel.

And then the first Sunday in October 1938 saw the first divine service in the schoolhouse. What a joy for this pious congregation. But the school was too small, so for the next months the Mass was said in the burger Zuk's Pool Hall. And Oct. 13, 1938, the new congregation put on the first Thanksgiving Supper in Jay's Quack workshop which brought \$89.00 for the Church Fund.

In November 1938, Father O. Beauré, and his sister, took up residence in Masefield in a bungalow on the west side of town, bought from the school teacher Mr. Elmer Thomson.

The joy of the new congregation mounted to lyrical heights when His Exc. Joseph Guy, O.M.I. Bishop of Gravelbourg, visited this parish and confirmed about thirty children.

The first recorded baptism in the parish Register is that of Anton Andee, on the 25th day of Sept., 1938, by Father Fr. Rabiega.

The first recorded marriage is that of Edward Chretien and Ernestine Croteau, on the 30th day of Jan. 1940.

The first burial was in July 1940, that of unfortunate Mrs. Mike Klapowschak.

After the death of Father E. Fortier in 1940, Father O. Beauré moved to Val Marie, and came twice a month here to hold the services.

In 1940 a hall was bought at Val Marie at the cost of \$800.00 and moved to Masefield in March 17, 1941.

In October 1941 the former curate of Willow Bunch Father Victor Bleau, was appointed resident parish priest in Masefield.

His first job was — with the help of the faithful — to dig and construct a basement where later the divine service was held.

The year 1943 marks the pastoral visitation of Bishop M. J. Lemieux and the confirmation of a large group of children.

In summer of 1944 under the direction of Father Bleau, John Holst and Joe Leblanc, a carpenter from Val Marie, assisted by volunteers from the parish began the work on the church. On Jan. 8th, 1945 the church was used for the first time for the service. The debt then was a little over \$600.00.

In July 1945, Father V. Bleau was appointed parish priest at Eastend and Father Adrien Chabot took his place as resident parish priest in Masefield. It was under his spiritual direction that the parish of Presentation saw the height of its glory. Let us here mention only a few events.

July 15, 1948—Blessing of the new church and pastoral visitation of Bishop J. M. Lemieux, O.P.



Rev. O. Beauré, founder of "Our Lady of the Presentation" Catholic Church, Masefield.

The arrival of the Ursuline Sisters from Prelate, Sask., as teachers for our school. First Sisters, well remembered by all children: Rev. Sister Patricia, Sister Romana, Sister Joanna, Sister Bernadette, Sister Clotilda, Sister Hermosa.

June 12, 1946—The erection of a parochial cemetery on the land donated by Benedict Burns. First deceased to be buried on the new cemetery was Mrs. Lawrence Bochik from Orkney.

April 20, 1947—Blessing of the new church bell, Mary Adrien, obtained from North Battleford.

October 1947—The present rectory was bought at Bracken, Sask., at the cost of \$1,750.00 from Mrs. Duk Mc Call.

December 1948 The Blessing of the Stations of the Cross donated by Mrs. Mike Wickenheiser.

June 9 1948—Ever memorable day when the Rev. Father Bernard Lewans, son of Mr and Mrs. Mike Lewans of Orkney, Sask., sang his first solemn High Mass. Father B Lewans O.M.I. is the first and til. now the only one of our parishioners who was ordained to the holy priesthood.

Yes, spiritually, under the direction of Father Adrien Chabot the parish was doing wonderfully.



Rev. Alon Krivanek, Masefield

When the present parish administrator Rev Father Al Krivanek in Sept. 1953, took over Father Chabot being nominated parish priest of Vaugeois, Sask., the glory of this parish belonged to the past. Here is why.

The government put the homesteaders on almost every quarter section of land. Such a small acreage in this hilly



Presentation of Mary Church, Masefield

district was insufficient for large families. And again, there was no possibility for young families or grown-up children to start on their own. A few cropless years, and the lack of good farm land discouraged and forced the majority of parishioners to move away and look for a better chance better living conditions at the irrigated land in Hays, Alta.

From 1932 on the parish of Presentation BMV lost over 25 families and about 150 souls. The Catholic school, with 3 Ursuline Sisters was closed in July 1953 and the rest of pupils sent to Val Marie by school bus.

At the present time the parish records show 21 families with 85 souls. The missions of the Immaculate Conception of Canuck, Sask., 15 families with 57 souls, and that of Holy Name of Jesus of Rosefield, Sask., 16 families with 61 souls.

However we hope that good crops, perseverance, and a new enthusiastic generation will bring to this wonderful parish a new, blessed prosperity in the near future.

There is certainly no better conclusion to this short historical sketch than the words of our beloved Bishop A. Decore, which he wrote in our Codex during his first pastoral visitation on July 17, 1955.

"May Almighty God bless the parish of Masefield, and may the Blessed Virgin Mary watch over her parish sons, that they may always be strong in faith and abundant in good works through fraternal charity."



Masefield



La paroisse de Masefield est une filiale de Gravelbourg, dont elle a été détachée officiellement en 1915, quand, sous la direction de l'abbé L.-P. Gravel, les fermiers du district décidèrent de construire leur église. Le contrat de construction fut confié à J.-L. Guay, entrepreneur pour la somme de deux mille six cents dollars. Les paroissiens se chargeaient de l'excavation et des fondations de béton. Tout fut mené à bonne fin et la nou-

velle église, bien que servant au culte depuis plusieurs mois, ne fut bénie que le 2 septembre 1917 par Son Excellence Mgr Mathieu, archevêque de Regina. On imagine la joie de ces familles qui jusque là devaient très souvent voyager 16 milles en "buggy" pour assister à la messe du dimanche.

Il faut ajouter cependant, que depuis le mois de juillet 1912, l'abbé Pierre Gravel venait, les premier et troisième dimanches du mois célébrer

la même dans l'école du district de Madawak. C'était un peu vers l'établissement de la paroisse. Mais l'érection de l'église, on le devine, unissait davantage les familles dont le nombre allait sans cesse grandissant.

La paroisse existait et allait prendre son essor avec la construction du presbytère en 1913. Mazonod avait du coup, un curé-résident et un vicaire, dans la personne de l'abbé Albert Gravel, cousin du curé. Arrivé de Montréal le 26 avril 1913, l'abbé Albert venait surtout dans le dessein de refaire sa santé. Toutefois il se lança bien vite dans le ministère et prit charge en grande partie des missions de Palmer et Mazonod, consacrant ainsi plus de temps au curé, pour pourvoir à son propre ministère. Le 4 novembre 1920 l'abbé Albert Gravel devenait curé à son tour et devait présider aux destinées de la paroisse jusqu'en 1944.

Pionniers

D'après les registres paroissiaux, il appert que la famille de A. J. Seeman fut une des toutes premières à s'établir dans le district. Dès 1907 M. Seeman, sur l'invitation de l'abbé Pierre Gravel, avait visité la région et s'était porté acquéreur de 1,240 acres. C'était beaucoup pour un fermier de ce temps-là, mais déjà ce pionnier songait à l'établissement de ses trois fils Joseph, Herman et Benoit.

Les archives font également mention des familles McKee Cloutier, Mulhern Walker et J. Kessler. En 1900 ils furent rejoints par F. Kessler, J. Maddigan, F. Dunsky, Frank Rieux et Jean Bourrée, breton qui arrivait de France.

Plusieurs de ces pionniers sont encore vivants et vivent avec grande satisfaction, leurs petits-enfants s'entraînant à faire leur métier de bons paroissiens. L'héritage est de grandeur et les jeunes n'ont qu'à s'en inspirer.

Traditions

La population a déjà été plus considérable qu'elle ne l'est de nos jours. Toutefois, grâce à la générosité de toutes les familles, la paroisse arrive à faire face à toutes les situations. En dépit de toutes les circonstances matérielles défavorables, on a tenu à garder un prêtre-résident. Dès les tout débuts on trouve des signes d'attachement à l'Eglise, notamment dans les organisations paroissiales destinées à multiplier les fonds nécessaires à l'entretien du curé et de l'église. En 1919, par exemple, au temps des chevaux et wagons, un bazar rapportait la somme de \$1,743.20. Cette détermination à survivre ne s'est pas démentie. Les paroissiens ont à cœur de garder leur

curé et le secondent en tout. Il y a eu de beaux traits de générosité à signaler mais l'histoire se chargera de les faire connaître plus tard.

Patré et coopération, voilà ce qui est à la source de cette belle réussite. Les syndics prennent leurs responsabilités au sérieux et ils sont grandement secondés par les Dames de l'Autel qui ne sont jamais au repos.

On a de plus gardé la belle tradition de garnir la table du curé des produits de la ferme, ce qui simplifie encore le problème. D'origine européenne et américaine pour la plupart, nos familles ont gardé des habitudes de travail et d'économie un peu rares. L'hospitalité est de tous les jours. Offrir son foyer pour une réunion paroissiale est la chose la plus normale. Personne n'est de trop, il faut s'entraider et on ne calcule pas.

Doués d'un esprit très pratique, les paroissiens de Mazonod ne boudent pas le progrès. Déjà ils ont doté leur église et le presbytère de l'outillage le plus moderne. Grâce au bon travail de tous, une chapelle d'hiver a été aménagée au sous-sol du presbytère et tout ce qui demande une corvée voit les efforts de tous couronnés de succès.

Prémiers actes paroissiaux

Les registres remontent à 1912, avant même l'érection proprement dite de la paroisse. Le 2 novembre de cette année à 14 h 30, Pierre Gravel le Père Gravel comme on l'appelait baptisait dans la maison de son père, Mary Arlene Maddigan, David et Nellie Maddigan étaient respectivement parrain et marraine.

Le premier mariage eut lieu le 18 octobre 1913. Comme toutes les autres cérémonies religieuses du temps, celle-ci se tint dans la maison du père de la mariée, Louise Portz, laquelle donnait sa main à Theodore Andrews.

En tête des sépultures figure celle de Thomas Bernard Murphy, le 14 septembre 1916. Il est probable que lorsque là on faisait les enterrements à Grand-Bourg.

Les curés

L'abbé Albert Gravel était remplacé par l'abbé A. Knauff, lequel devait occuper ce poste jusqu'au mois de juillet 1936. Sous son administration, la dette paroissiale a été payée au complet financièrement, la paroisse allait connaître un nouvel essor vers la prospérité.

Au départ de Monsieur Knauff, Mgr l'Evêque confiait la charge pastorale à l'abbé Roger Lemaire. Ce dernier demeura à peine deux ans à la tête de la paroisse. Toutefois, c'est sous son habile direction que l'intérieur de l'église fut complètement rénové et le

clocher doté d'un carillon. Au mois d'août 1853, Mgr Lemaux, archevêque d'Ottawa, nommait l'abbé Bérubé pour présider aux destinées actuelles de la paroisse.

Gerbe religieuse

En dépit du petit nombre de ses familles, la paroisse compte un religieux

le Père Edouard Cloutier, O.M.I., et cinq religieuses. Trois petits garçons fréquentent actuellement le Jardin et se préparent au cours supérieur du Collège. La semence jetée en terre se développe lentement. Mais c'est le grain de sénévé qui aidé de la grâce et du temps portera des fruits abondants.



Eglise et presbytère — MAZENOD — Church and Rectory.

Mazenod

The parish of Mazenod was taken from the east portion of the parish of Gravelbourg, when, in 1915, under the guidance of Father L. P. Gravel, the parishioners, mostly farmers, decided to have their own church. They would dig the basement, put up the foundation and a contractor Mr. A. L. Gusey, agreed to build for \$2,800.00. The project materialized wonderfully. Imagine the joy of the faithful, previously traveling in buggies up to 16 miles to attend Mass, when, some months later, precisely on September 2nd, 1917 Most Reverend Archbishop Mathew, of Regina, came and blessed it.

However, we must mention that from July 1912, Father Gravel did come to celebrate Mass every First and Third Sunday of the month in Budweis school. These were the real beginnings which finally brought about the erection of the church and the consolidation of the families into an ever-enlarging parochial unit.

In 1918 the rectory was built and forthwith Mazenod was favored with a residing priest and an assistant priest

in the person of Father Albert Gravel, a cousin of the parish priest. Arriving from Montreal, on April 26th, 1918, Father Albert came west for his health. But he soon gave his full time to ministerial duties and looked especially after Palmer and Mossbank missions. On November 7th, 1929, Father Albert Gravel became parish priest and presided over the spiritual welfare of the parish until 1940.

Pioneers

According to the parish record, the family of A. J. Seemann was one of the very first to settle in the district. As early as 1907, at Father Pierre Gravel's invitation, he visited the region and bought 1,280 acres of land. This was considered to be a very large piece of land at the time, but Mr. Seemann was already contemplating the establishment of his three sons: Joseph, Herman and Benedict.

The archives also mention the name of the following families: McRea, Cloutier, Mulhern, Walker and J. Kessler. In 1908 others arrived: F. Kessler, J. Maddigan, F. Dunskey, Frank Rioux and Jean Bourree.

Many of these are still living and now see with satisfaction their grand children take over and learn too to become good parishioners and good farmers. These have inherited a great lot and must now strive to live up to it.

Traditions

The population was formerly larger than it is now. Nevertheless, the generosity of the parishioners has never failed. In spite of unfavorable material conditions at times they have ever insisted on having a residing priest. From the very beginning signs of real Church-spirit were outstanding, namely in parochial organizations in order to meet the obligations springing from church and priest support. For instance, in 1919, still in the horse and buggy era, a bazaar brought the sum of \$1,745.30. This determination to survive has never faltered. Still today the people want their parish priest and back him up in every respect. Many inspiring traits of generosity could be quoted. We will leave it to history to record them later on.

Faith and co-operation there is the key to this success. The trustees are conscious of their responsibilities and act accordingly, seconded by the tireless effort and devotion of the Ladies' Altar Society.

Another tradition worth mentioning is the practice of bringing farm products to the rectory — always with the intention of helping. Mostly of European and American origin, our families have also maintained the somewhat rare habit of work and thrift. Hospitality is a matter of daily routine. The offering of one's home for a parish meeting is a most normal gesture. The more the merrier; when it is time to fraternize, it is not time to calculate.

Practical minded too, the Mazoned people keep pace with progress. Their church and rectory are already endowed with the most modern appliances. With everyone giving a hand, a winter chapel in the basement of the

rectory was set up and whenever a box is necessary, it is sure to be a success.

First

The books go as far back as 1913 even before the erection of the parish. The 3rd of November of the same year, Father Pierre Gravel baptized in the home of her father, Mary Arlene Maddigan, the godparents being David and Nellie Maddigan.

The first marriage was celebrated on October 18th, 1913. And as all other religious ceremonies of the period, it was done in a home, this one in the home of the bride, Louise Forts who was given in marriage to Theodora Andrews.

The name of Thomas Bernard Murphy is the first to appear in the list of burials. September 14th, 1916. Very likely previous interments were done in Gravelbourg.

The Pastors

Father Albert Gravel was succeeded by Father A. Knauff until July 1934. During his stay, the parochial debts were paid off and financially, the parish enjoyed a trend towards prosperity.

When Father Knauff left, Father Roger Lemaux took charge for not quite two years. It was under his administration that the interior of the church was completely renovated and the steeple installed with a chime.

In August of 1935, Archbishop-elect of Ottawa, His Excellency M. J. Lemaux, named Father René Sévère as the actual pastor.

Vocations

Despite the small number of parishioners, Mazoned can take credit for one religious, an Oblate, Father Edouard Cloutier who died in November 14th, 1936, and five Sisters. Three boys actually go to the Gravelbourg Kindergarten in preparation for college. The mustard seed rich and strengthened with God's grace and time shall bear abundant fruits for the future.

Mendham

Mendham parish cannot boast of being 50 years old yet. The first settlers came to the district in the year 1908. They hail from South Russia through their racial origin is German.

In 1914, having increased to 36 families, they undertook to build a church at the cost of \$1,500.00 on section 14, township 31, range 27, west of 3rd meridian. In the fall of 1918, this church burned down.

A new house of worship (70 x 30 x 30) was built in the spring of 1919 at the northwest corner of section 30, tp 29, range 27, west of 3rd meridian, under the direction of Father Ludvig Hermannson (1861). The church grounds of 4 acres were donated by Mr. Jacob Hinder who is still alive. The cost of the construction amounted to approximately \$3,500.00, the cost of the main altar was \$200.00, as was the

purchase price of the pews. A contest between former members of the villages of Speyer and Johannesthal in South Russia decided the name of the new church. Speyer carried the day with a \$250.00 bid against Johannesthal which lagged \$50.00 behind. In the same manner the name of the church patron was decided. St. Anthony of Padua.

The "Speyer church" was served from Baumstedt until 1920 when Mendham parish came into being. Father Anton Bergmann, O.M.I., was its first resident priest. He had the parish built in 1920. The "Speyer church" was moved into the village of Mendham at a cost of \$1,450.70. At that time 80 families with 400 souls belonged to the parish.

In July 1924, Father Bergmann was succeeded by Father Wilhelm Schulte, O.M.I., who served the people of Mendham until his retirement in June 1942. In the months of July and August, 1934, the interior of the church was replastered at the cost of \$275.45. Father Schulte had a very hard time during the years of depression. The total contributions from 81 families in 1937 amounted to only \$465.34.

Conditions having improved, Father Joseph Schneider, O.M.I. who took Father Schulte's place in 1942, was in a position to have a basement underneath the church excavated in 1943 to serve as a winter chapel. The cost amounted to \$1,400.00.

The wooden floor stood not the test of time and had to be replaced by 4 inches of concrete in 1954. In 1944 the outside of the church was painted. The cost of labour was \$150.00. Father Schneider was succeeded by Father John Wheel, O.M.I. in September 1940. In 1952 the furnace of the church was converted into an oil burner with air conditioning. In 1954 the old chimney was replaced by a new one. In 1955 the interior of the church was painted under the direction of Mr. Robert Karpen, of Seskeston. The entire floor of the church was covered with inlaid linoleum and new electric fixtures were installed. The ladies of the parish provided the financial means of these extensive improvements not through individual monetary contributions but through their co-operation in arranging yearly banquets, i.e. on St. Anthony's day, June 15th, and on the occasion of the Fall bazaar.

Since the fall of 1939, Prelate Fathers have been teaching in the Public School at Mendham. Father Schulte was instrumental in having them come to Mendham "in spite of heavy opposition from our people," as he writes

in one of his letters on file in the parochial archive. "Former lay-teachers (and excellent Catholics at that)," he continues, "considered their duties not ended with closing of school hours; they kept on supervising their pupils after these school hours during their recreations in the village; they supervised them during Sunday services in church."

Mendham parish has declined in the number of its families. The decline in the family status is illustrated by a comparison of the number of those who were confirmed in the first half of the 25 years existence of the parish with the number of those confirmed in the latter half. 244 and 72 respectively. In the mid forties about 30 families moved out of the district. For most of them the destination was either Medicine Hat or Acadia Valley, Alberta. The plan of having the church enlarged was, therefore, dropped. The population of the village of Mendham has increased; the population of the district as a whole, however, has decreased considerably. There are now only 83 families that belong to the Mendham parish, 70 residing in the village and 13 living on the farm.

In the fall of 1939 Liebenthal became a parish. Josephsthal remained attached to Mendham until 1944, when in the month of August Josephsthal became a mission of Liebenthal. Leader, from then on, was served by the parish priest of Mendham.

The Catholic church at Leader. Fruska was its former name which throws some light on the ethnical and religious background of this settlement) was built in 1916. It was really a venture considering the small number of families joining hands in this undertaking. The price of the church lots No. 4 and 5 in block 12, was \$217.25 of the building \$1,742.00, of the altar \$25.00, and of the organ \$100.00.

The funds were contributed by the people of the parish priests of Prelate which is at a distance of only 5 miles. It was very hard for the small congregation to make ends meet. An impression is given when "the parish church was attached to Mendham in 1944. In 1945 a donation of \$500.00 from the Church Extension Society

For money and labour made it possible to put the church of St. Theresa The Little Flower in good repair. Since then Leader has had its regular services on all Sundays and Holydays of Obligation. Since 1952, the financial situation has become such that Leader is in a position to make its contribu-

tions toward catholicism and diocesan collections. There is now a deposit of \$1,000.00 in The Canadian Bank of Commerce to form the nucleus of a building fund for a future rectory. It is imperative for the development of the parish life at Leader to have a resident priest. With the advent of a resident priest the ranks of the faithful would be strengthened. More people of the hinterland would move into

this progressive town, which is the business centre of the large district. fireproof hospital with 2 doctors, laboratory technician, dentist, 2 drug stores, lockerplant, 2 butchershops, the bank, the offices of the R.C.M.P. of the Larger School Unit and of the Rural Municipality of Happyland. Leader is situated at the junction of 2 railway branch lines as well as of the highways No. 21 and No. 32.

★ *Meyronne* ★

La paroisse de Meyronne prit naissance à l'arrivée de M. l'abbé Jules Bous, de Posters (France) accompagné de Mme Loutrel et de sa fille, Yvonne le 12 juillet 1909. La première messe fut célébrée le 18 juillet, chez M. Beaubien, messe servie par M. Lavergne.

Ce dernier était déjà dans cette région depuis avril 1908 arrivé avec MM Dugas, Roy, De Jaeger Géraux Baconville et Hanna puis, en mai MM Edmond Loutrel Lacaze et Haré. Une habitation avait été construite sur le terrain de M. Lavergne, au sud ouest de la section 34-8-7 W3, site qui accueillera la première église.

Le 22 mai 1909, arrivait de Gravelbourg le premier courrier officiel du bureau de poste à la ferme de M. Lavergne, bureau de poste qui portera le nom de Meyronne, parce que les noms de Soury et Lavergne étaient déjà employés ailleurs.

Les familles venaient de plus en plus nombreuses de Moose Jaw. Les difficultés ne manquaient cependant pas aux pionniers. L'année 1909 fut particulièrement pénible, à cause d'une grande sécheresse, un terrible feu de prairie le 4 mai, avait entraîné

le manque de foin pour le bétail, bien précieux puisque ce dernier constituait le seul moyen de locomotion. Mais ces habitants de paroisses avaient la consolation de la messe quotidienne, ayant leur pasteur parmi eux.

M. l'abbé Bois se construisait une petite habitation à la fin du mois de mai 1910, prenant toujours ses repas chez M. Lavergne. Les habitants ont fait de nombreux voyages à la Montagne de Bois pour en ramener le bois de chauffage et de construction. En juillet, M. Dufau, arrivé en avril, entreprend la construction d'un magasin, lequel fut continué par M. Jeremy Deagle. La famille Le Gendry établit un lieu de repos pour les haltes des voyageurs.

En juin 1910, avaient été entrepris les premiers travaux de construction de l'église. Le premier baptême fut celui de Paul Laville, né le 28 juin 1910, chez Maurice Ouevray et fils de Paul Laville, père, venu de Suisse. La première sépulture adulte dans la paroisse est celle de M. Dufau, décédé le 21 août à l'âge de vingt trois ans. Le 21 novembre 1910, a lieu le premier mariage à Meyronne, celui de Marcel Dugas et d'Yvonne Loutrel M.



Première église de Meyronne, 1910 — First Catholic Church

Lavergne ira poser le même geste en France le 18 avril 1911 et reviendra avec sa femme le 13 mai. Cette même année, arrive la famille Joseph Jetté. C'est aussi la campagne électorale qui amène à Mayronne M. Knowles, député libéral de Minor Jax à qui par son nement fédéral, accompagné de M. Sheppard, député provincial et de M. Emile Gravel, la veille de Noël une terrible tempête coûte la vie à Mlle Schmidt et M. Hudrecht.

Mais la récolte a été bonne cet automne-là et la colonie se développe. En juin 1912, un ingénieur du Pacifique Canadien arrive avec ses ouvriers pour l'installation de la voie ferrée. Ils établissent leur campement près de l'église et y demeurent jusqu'en août. Cela amène MM. B. Soury-Lavergne, F. Géraux et J. Lizée à faire construire un hôtel, les travaux commencent le 17 juillet. Par ailleurs, quatre éleveurs à grains sont construits en août.

Le 1er mai de cette même année M. P.-H. Bouvier vient s'établir avec sa famille à dix milles au nord de Mayronne et y fonde le centre de Beauville, avec bureau de poste.

Le village se constitue maintenant autour de la voie ferrée. L'église s'en trouve donc éloignée, et le transport en est décidé. L'opération entreprise le 16 août 1913 est assez difficile en raison de la boue dans laquelle s'enlise la bâtisse, elle est cependant menée à bonne fin par MM. Lav, et Lavergne, Paul Thériens et F. Philibert.

La première visite de Mgr Mathieu, évêque de Regina, a lieu le 27 août 1913. Accueilli par M. le Curé et les abbés Royer, de Pontoux, et Wilhem de Ste-Elizabeth le prélat administre le lendemain trente confirmations, enfants et adultes. M. Bouvier lit une adresse en français et M. Thomas Hayes en anglais.

Le 12 septembre 1913, les pionniers voient arriver le premier convoi de chemin de fer, à quatre heures de l'après-midi. Le 15 novembre suivant, commence la construction d'un presbytère sous la direction de M. Napoléon Couture, de Ferland.

Le 29 janvier 1914, l'écurie de louage de MM. Barber et Rogers est détruite par le feu. Le 11 février, les paroissiens célèbrent la fête de Notre-Dame de Lourdes, patronne de leur église.

Le 2 août 1914, on apprend la déclaration de la guerre en Europe. Le 15, quatre Français partent au service de la Patrie. M. Dugas les suit le 24 août et M. Lavergne le 14 octobre.

Pendant cette dure période, les entreprises sont au ralenti. Cependant,



En fond, premier e habitation en bois de Mayronne, propriété de J.-S. Lavergne.

Au premier plan, M. Edouard Roy et son cheval arabe.

(Photo prise en 1909)

In the background, the first wooden house of Mayronne, owned by Mr. J. S. Lavergne.

In the foreground, Mr. Edouard Roy with his Arabian pony.

Picture taken in 1909.

Le 10 août 1918, sous l'habile direction de M. le curé, se fonde le premier cercle local de L.A.C.F.C. avec M. Hormidas Bouvier comme premier président. Les activités de cette association ne furent interrompues que lors de l'influenza de 1918, mais reprirent sans tarder avec l'ardeur première. L'A.C.F.C. travaille, se dévoue, c'est sur elle que doit reposer toute oeuvre, de quelque dénomination qu'elle soit.

Le 25 février 1918, le dévoué pasteur qu'était M. l'abbé Bois avait le chagrin de voir crouler dans les flammes sa première église, érigée avec tant de difficultés et de labeur. Elle était située au nord du presbytère actuel qui n'a pas souffert de l'incendie. Le coup fut d'autant plus dur que la jeune paroisse n'était pas dans un état financier brillant. Mais l'ardeur du chef et la vaillance de ses ouailles ne se laissèrent pas abattre par cette épreuve. Presque aussitôt fut entreprise la construction d'une nouvelle église à l'épreuve du feu, cette fois église qui n'a pas encore vu son parachèvement.

Les paroissiens assistèrent à leur première Messe Pontificale à Mayronne par Mgr Mathieu, le 10 août 1920, lors de la bénédiction de ce sou-

balement, qui sert encore aux offices liturgiques. Soudainement qui a aussi vu, en septembre 1838, l'école séparée tenir ses premiers pas pour remédier à une situation préjudiciable à ses membres.

Le 13 août 1834, les paroissiens de Meyronne avaient le chagrin de voir le départ de leur curé, promu à St Maurice de Bellegarde. Pendant quinze années, M l'abbé Bois, apôtre et colonisateur, avait assuré avec zèle et dévouement le service religieux au sud, jusqu'à la frontière du Montana au sud-est et à l'ouest de Meyronne, soit Milly, Summercove, McCord, Pilot Butte, Perland, Lafleche, La Montagne de Bois, Billimun et Manitoba. Il la sur une paroisse bien organisée à ses successeurs.

Parmi ceux-ci, M l'abbé Ad. Leclaire, par ses instances, obtient des Religieuses de Jésus-Marie de Gravelbourg qu'elles prennent en 1831 prendre la charge de l'école séparée jusqu'à être dirigée par des laïcs. M l'abbé R. Bérubé obtient une aide de \$600.00 de la Church Extension ce qui permet de poser un nouveau toit au soubassement, en 1835 M l'abbé A. Moquin enfin, durant les douze années de son ministère réussit à diminuer la dette paroissiale au point qu'elle est entièrement acquittée sous la juridiction de son successeur, M l'abbé A. Knauff, en 1832.

Le 11 juillet 1834, la paroisse célébrait son Jubilé d'Argent, organisé par M l'abbé Leclaire en collaboration avec les paroissiens. Ce jubilé fut présidé par Mgr Melanson, évêque de Gravelbourg. M l'abbé Bois revint à cette occasion parmi ses premiers ouailles, prêcha dans les deux langues à la messe pontificale. A l'issue d'un banquet servi dans la peti-

noire, M Van Elslande, maître de cérémonies, présenta les distingués convives. Mgr l'Evêque, Mgr Louis Lussier, P.D. et M l'abbé Rousseau. M Jules Marie Dugas donna un aperçu historique de la paroisse en français et M Thomas Hayes en anglais.

La paroisse a reçu régulièrement tous les trois ans la visite de nos évêques pour la cérémonie de la Confirmation. Elle les accueille en outre, en quatre circonstances tout à fait particulières lors des ordinations de ses fils. M l'abbé Dominique Dugas, en 1841, M l'abbé G. Thuet, en 1843, et M l'abbé T.-B. Roy, en 1854, et lors d'une célébration de dixième anniversaire d'ordination sacerdotale de trois prêtres du diocèse qui ont été curés de Meyronne MM les abbés A. Moquin, R. Bérubé et O. LeMay. Enfin nos vénérés évêques sont venus souvent faire de petites visites pastorales, voire même remplacer le curé absent, et que S. Exc Mgr Lemieux a fait plus d'une fois.

La paroisse de Meyronne est fière de ses huit vocations de femmes s'ajoutant à ses trois vocations sacerdotales trois d'entre elles sont chez les Religieuses de Jésus-Marie, et chacune des autres chez les Filles de la Croix, Willow-Bunch, les Oblates Missionnaires du S.-C. et de M.-I. Saint-Basile, les Soeurs de N. D. de Chambriac, Pontoux, les Soeurs de St Joseph, Edmonton, et les Soeurs de la Charité, Montréal.

Depuis la fondation de la paroisse, il y a eu 917 baptêmes, 143 mariages et 123 sépultures.

Que Dieu continue de protéger la paroisse de Meyronne et que les paroissiens se montrent toujours de plus en plus dignes de cette divine protection!

Meyronne

Although Meyronne as a parish was born on July 12, 1808, with the arrival of Father Jules Bois from Poitiers, France, it is a well-known fact that he was preceded the year before by Mr Benjamin Henry Lavergne, Marcel Dugas, Edouard Roy, Ferdinand Giraux, Bessville and Hanna all of whom had secured settlers' rights even before the country had been surveyed. In May 1808, Mr Lavergne, Loutrel, Zacharias Lacasse and Hari obtained lumber from Moose Jaw and constructed the first shack on the south-west half of section 34 S-7 W-2, where later the church was to be built.

More families, drawn by the rich prairie soil, kept coming in and soon

the people felt the need of a resident priest. In those years Saskatchewan had no priests to dispose of which explains Mr Lavergne's decision to seek out in France a priest willing to become spiritual leader of the pioneers. He was fortunate in meeting Father Jules Bois and of inducing him to join fortune with the settlers of the Canadian North West.

The pioneers underwent many trials: devastating fires, obligation of going long distances to secure lumber and provisions to Mortlach, 65 miles, to Moose Jaw, 120 miles, drought, lack of hay for the stock. However, these pioneer empire builders kept their courage, sustained as

doubt by the spiritual nourishment of daily Mass for their priest accompanied them in all their undertakings identifying himself in all their hardships, interests and joys.

At the end of May 1910 Father Bois built himself a shack though he continued to take his meals at Mr. Lavergne's. In July Mr. Dufau who had arrived in April undertook to build a store but he died in August at the early age of 22. His was the first burial in Meyronne. Mr. J. Dangle took over the store and the Le Gentil family started a sort of inn where travellers could find bed and board. For this purpose a part of the church was taken. As it was neither banked nor finished inside the residents suffered much from the cold during the winter. The first baptism was that of Paul Leville June 28, 1919.

On November 21, 1919 was celebrated the first marriage ceremony that of Marcel Dugas and Yvonne Louirel who had come out from France with Father Bois. Mr. Lavergne returned to France in December and came back with a wife. That same year Mr. Joseph Jette and family arrived in Meyronne. An electoral campaign brought distinguished visitors Mr. Knowles of Moose Jaw Liberal Federal M.P., Mr. Sheppard Provincial M.P. and Emel Gravel.

Good crops that fall Father Bois passed the winter in his shack with Mr. Guillaume Both suffered from the better cold. On Christmas day a terrible storm swept the prairie costing the lives of 2 persons Miss Schenck and Mr. Hildreth.

In June 1912 C.P.R. engineers surveyed for a railway line and the following September the settlers of Meyronne had the joy of halting the arrival of the first train. To accommodate workmen and trainmen Mr. Lavergne, Géraux and Lude built a hotel. By this time 4 grain elevators dominated the little town.

May 1st 1913, Mr. Pierre Normand Bouvier arrived with his family and founded Bouvierville some 16 miles north of Meyronne. A post office was soon granted to this center.

As the town was growing up close to the railway it was decided to try to move the church further. With three tractors the journey was begun but after a somewhat quarter of a mile the building was bogged down in the mud. The Archdeacon Mathieu Mass was celebrated in a church propped up on blocks in a mud hole. Another tractor came to the rescue and by dividing the church into sections it was finally dragged to destination. On August 27, 1913, it was ready to receive the bless-

ing of Archbishop Mathieu. On the morrow His Excellency confirmed thirty persons children and adults.

On November 15, 1913 the building of a rectory was started under the direction of Mr. Couture, of Perland. On February 11, 1914, the parishioners assembled in their little church to celebrate the feast of Our Lady of Lourdes to whom the shrine was dedicated.

The declaration of World War I sent four Meyronne pioneers to join the French armed forces. Not long after under the able direction of Father Bois the first local club of the A.C.F.C. was formed with Mr. P. Normand Bouvier as president. In spite of the influenza epidemic that swept the country in 1918, the club members kept their enthusiasm aglow and their parish activities uninterrupted.

On February 25, 1925, the devoted Father Bois had the sorrow of seeing his church, built and transported under such difficulties, destroyed by fire. Happily the rectory was left unharmed by the flames. The parishioners set resolutely to work on a new church, fireproof this time. On August 18, 1930, His Excellency Archbishop Mathieu celebrated a Pontifical High Mass in the basement which is still used for liturgical ceremonies.

In September 1930, the Meyronne Separate School District No. 18 was erected. Only in 1932 at the request of Father Leclaire were the services of teaching Sisters secured. The Religious of Jesus and Mary from Thereset College, Gravelbourg, took charge of the school and at the present date are still directing its destiny.

Father Bois, who for 15 years had watched over the spiritual welfare of Meyronne and all the countryside south, southeast and west of that center, was promoted to the position of pastor of St. Maurice de Bellegarde.

In 1934 the parish of Our Lady of Lourdes celebrated its Silver Jubilee with Father Leclaire at the helm. His Excellency Bishop Melanson of Gravelbourg, presided and Father Bois gave both English and French ser-

mons. In this well-organized parish the events of the last 36 years follow the pattern of parochial happenings elsewhere. Regularly every 3 years His Excellency the Bishop comes to give the Sacrament of Confirmation. Furthermore, the Bishop has been welcomed for other special circumstances the ordination of Fathers Dominique Dugas in 1941, of George Thout in 1942, and T. B. Ray in 1954, for the celebration of a 10th anniversary of ordination of three diocesan priests,

all of whom have been pastors in Mayenne, Rev Fathers A. Moquin, R. Bérubé and O. Lemay

The complete list of pastors after the departure of the founder Rev Fr Jules Bois are as follows:

A. Enay, Aug 16 1924 July 13, 1928, Ad Fortin, Sept 15, 1928 April 10 1927, Art. Benoit, April 10, 1927-July 12, 1927, J. A. Rochon, July 12, 1927-August 19, 1927 (adm.) assistant June 22-July 12 A. Charest, August 20, 1927 March 6, 1930, L. Lussier, March 11, 1930-September 23, 1930, Ad. Leclaire, September 27, 1930-July 15 1935, R. Gauthier, July 23 1935-September 29, 1939, R. Bérubé, September 29, 1939-Nov 29, 1939 (adm.) under whose administration a new roof is placed on the basement after having obtained aid from Church Extension (\$500), A. Moquin, Nov 30, 1939-September 7, 1948, R. Bérubé, September 9, 1948-June 28, 1950, A. Knauff, August 3, 1950-March 14, 1952 (under whose jurisdiction the parish debt was paid debt which had been greatly diminished during Father A. Moquin's pastorate), O. Lemay March 11, 1952-October 1955

The parish is proud of its 10 vocations, 7 to the sisterhood and three to the priesthood

Priests

Father D. Dupas, Jan. 5 1941, Father G. Thuot, Jan. 4, 1942, Father T. B. Roy, June 12, 1954

Sisters

Marie Lepere (), Filles de la Croix, Willow-Bunch 1918, Lore-



Deuxième église de Mayenne, incendiée en 1919

Mayenne's second Catholic Church, destroyed by flames in 1919

ta Savard (Sr St. Raphael), Oblates de M. J. St. Boniface 1927, Marie Van Elslande (Sr Marie Andrea), Srs de Chambricac, Ponteix, 1929, Jeanne Thuot (Mère Ste-Monique) Srs de J. Marie, Gravelbourg 1923, Léona Thérèse (Sr Mary of Lourdes), Srs St. Joseph, Edmonton, 1934, Agnès Verhelst (M St. Victor) Srs de Jésus-Marie, Gravelbourg 1940, Ama St-Cyr (Sr St-Cyr), Srs de la Charité Montreal, 1950

Since the foundation of the parish there have been 817 Baptisms, 143 Marriages, 123 Funerals

May God continue to protect our parish and may the parishoners prove themselves worthy of this divine protection



Ponteix



Les débuts de la paroisse de Notre-Dame d'Auvergne de Ponteix remontent à 1907, ainsi qu'en témoignent les récits des premiers colons encore vivants et la relation de M. l'abbé Albert Royer, le fondateur

M. Royer naquit à Combronde, dans le Département du Puy-de-Dôme, en France, d'une famille très chrétienne. Après de brillantes études, il fut ordonné prêtre et peu de temps après vint au Canada

Vers la fin avril 1908, il arrive à l'Archevêché de St-Boniface, où il est reçu par Mgr Langevin, archevêque de St-Boniface

Au début de mai 1908 il quitte St-Boniface avec l'approbation de son nouvel évêque pour le sud de la Saskatchewan. A Weyburn, après un voyage d'exploration il apprend qu'un groupe de Canadiens s'établissent à la

Rivière la Vieille, et y envoie aussitôt ses compagnons de voyage avec eux

Après avoir fait approuver par Mgr Langevin son choix de la Vieille, il retourne régler ses affaires en France d'où il revient vers la fin de septembre 1908 avec ses premiers colons français

A St-Boniface, il apprend que durant son absence, l'abbé Pierre Gravel était à son tour venu explorer la région de la Vieille et qu'il projetait de bâtir une église et un presbytère, sans toutefois pouvoir y demeurer comme curé-résident, car son titre et sa charge d'agent de colonisation l'amènent à voyager fréquemment pour recruter d'autres colons français pour les terres de l'ouest

Accueilli avec enthousiasme par ses anciens colons, l'abbé Royer passe l'hiver 1908 parmi les habitants de



Mgr Louis Langevin, P.D. V.G.,
Curé de Pontreux, Pontreux

Rivière la Vieille & exerçant avec zèle son ministère

Cependant son ambition est de fonder une paroisse dédiée à la T. Ste Vierge. Lorsqu'au printemps de 1907 la colonie de Rivière la Vieille recut le nom de Gravelbourg et que, à la requête de l'abbé Gravel, la paroisse est placée sous le vocable de Ste-Philomène, l'abbé Royer obtient de Mgr Langevin l'autorisation d'aller installer ailleurs un domaine pour N. D. d'Auvergne.

Il se met de nouveau en route vers le sud-ouest. Après une série d'excursions d'études topographiques, il arrive le 18 août 1907 à la Fourche, au dessous de Gouverneur. Il y célèbre la messe sur un autel improvisé pendant que ses compagnons chantent un cantique de consécration à Marie composé pour la circonstance.

Ce n'était là qu'une prise de possession du site. La fondation devait se faire l'année suivante.

M. l'abbé Royer, poursuivant sa tâche de colonisateur, se rend, vers la fin de 1907 au Commissariat de l'Immigration à Ottawa, afin de retenir les services de M. L. Roy, en qui il a mis sa confiance. Au retour, printemps de 1908, il trouve à Swift Current toute une colonie de Français et de Belges qui l'attendent. Sans tarder, on se met en route pour le sud. M. Léon Roy apparaît quelques jours plus tard. Avec l'aide de ses conseils, M. Royer choisit un emplacement pour la future église et jette quelques jalons

pour diriger les colons dans le choix de leurs terres.

D'un commun accord, l'emplacement de l'église est fixé au milieu sud de la section 30-9-11, d'où la vue se déroulait au sud, sur un magnifique panorama de vingt à trente milles.

Le fondateur y célèbre la première messe le 21 avril 1908 dans une tente, au milieu d'un groupe de colons.

En octobre de la même année M. Barthélemy Vaury bâtit la première maison qui devint le bureau de poste du nom de Notre-Dame d'Auvergne.

En fin d'octobre 1908 le bureau des terres de la couronne, à Moose Jaw, annonce l'ouverture des townships de la région choisie par M. Royer. Aussitôt c'est une ruée formidable vers ce bureau. On y fait antichambre jour et nuit, pour ne pas s'exposer à perdre ses droits. Les Canadiens prennent le dessus dans cette mêlée qui dure un an environ.

Au printemps de 1909, une modeste chapelle de 20 par 36 pieds le plan a été préparé par M. Joseph Libolton, est bâtie et le 30 mai on y installe une précieuse et vénérable relique, la statue de Notre-Dame d'Auvergne, don d'un prêtre et antiquaire français. Mgr Langevin approuve le nom de Notre-Dame d'Auvergne pour la nouvelle paroisse.

Un arpenteur étant venu en mars 1909 fixer les limites des lots de village, on commence à s'y installer. Les bâtiments s'alignent sur une seule rue. Les colons et les visiteurs affluent de partout.

M. Royer, qui s'intéresse à tout, obtient un district scolaire convenable pour bâtir une école. En attendant que l'école soit érigée, il fait ouvrir des classes au soubassement de l'église. Il suit de près les développements matériels de la colonie.

Il ne manque pas non plus de pourvoir au développement spirituel de la paroisse. Il fonde l'œuvre des "Dames Patronnesses" dont le dévouement a soutenu toutes les œuvres paroissiales. En 1915 il établit la congrégation des Enfants de Marie.

Comme le chemin de fer du Pacifique Canadien avait atteint Pontreux, il fallait songer à y édifier église et presbytère. Il jeta les bases de ces nouvelles constructions au printemps de 1916. On construisit pour \$20-000.00.

En 1916 les Soeurs de Notre-Dame de Chambraiex qui étaient arrivées dans la paroisse en 1913, bâtaient le couvent actuel. Deux ans plus tard, le 18 août 1918, elles ouvraient l'Hôpital Gabriel.

Au printemps de 1912, l'abbé Royer se proposait d'aller visiter quelques confrères au Brésil et de se rendre en France, par la suite, visiter sa famille. Il ne lui restait plus qu'à se procurer son passeport, lorsque durant la nuit du 21 au 22 septembre, il mourut durant son sommeil. On le trouva couché sur le côté son cha- pelet à la main. Le vénéré et dévoué fondateur quittait les siens à l'âge de 62 ans.

Mgr O. E. Mathieu qui avait été nommé évêque en 1911, puis arche- vêque de Regina en 1915, s'empresse de donner un autre pasteur à Ponteix dans la personne de M. l'abbé Napo- léon Poirier qui arriva le 15 octobre.

L'épreuve attendait le nouveau curé. Le 14 février 1923, l'église paroissiale fut incendiée. Ce fut une perte totale. On ne savait que la statue de Notre Dame d'Auvergne.

Une seule paroissiale fut aussitôt construite, où le culte trouva un re- fuge durant sept années, jusqu'à la construction d'une nouvelle église.

On commença les travaux de con- struction de la nouvelle église en 1929. On voyait grand et beau. On ambi- tionnait un édifice de \$175,000.00. Une première charpente fut balayée par un cyclone avec lourde perte. Sans perdre courage, on relève les décom- bres. Le 21 juillet 1939, grande fête religieuse à Ponteix, à l'occasion de la bénédiction de la nouvelle église par Son Exc. Mgr McGuigan, nouvel archevêque de Regina. C'était une des plus belles églises et sans doute la plus grande de la province.

Le 23 juillet 1941, M. l'abbé Poirier quittait la paroisse au grand regret des paroissiens. Il laissait le souvenir d'un pasteur pieux et dévoué.

Son Exc. Mgr J. Guy, O.M.I. trans- mette évêque de Gravelbourg (élo-

cisé dégué en 1939), nomme M. l'abbé Louis Lusser alors curé de la Cathé- drale, pour succéder à M. Poirier. Le nouveau curé arrive en pleine crise financière et trouve la paroisse grevée d'une dette de \$218 000.00. Il ne se laisse pas abattre par cette triste situa- tion et s'attaque résolument à la tâche de payer cette dette immense. Grâce à la générosité des paroissiens, après 15 ans d'efforts, le pasteur est tout près de réunir cette tâche.

Le 30 octobre 1948, les paroissiens de Ponteix voient avec une légitime fierté leur curé élève par Rome à la dignité de Prélat Domestique et le 25 juin 1949, à la suite de la mort de Mgr H. Kugener, apprennent avec joie qu'il est nommé Vicaire Général du diocèse de Gravelbourg.

Il faut signaler en terminant, la ten- sion du premier Congrès Eucharistique Diocésain, qui eut lieu à Ponteix les 11, 12, 13 juillet 1947, sous l'impul- sion de Mgr Lusser. Cet heureux évé- nement se produisit au milieu d'une grande foule venue non seulement de chacune des paroisses et missions du diocèse, mais de toute la province. Ces assises eucharistiques témoignent beaucoup du bon esprit des paroissiens de Ponteix, de leur piété et de leur dévouement. La paroisse avait le grand honneur de recevoir non seule- ment le très digne pasteur du diocèse Son Exc. Mgr M.-J. Lemieux, O.P., mais aussi un bon nombre d'arche- vêques et d'évêques des prairies, ainsi qu'une imposante représentation de catholiques éminents venus de toutes parts. Des messes très solennelles, des heures saintes, des discours éloquents, des décorations très artistiques, tout a contribué à raviver la foi des catholi- ques envers la sainte Eucharistie.

Et Ponteix continue sur la voie du progrès spirituel et matériel.

● Ponteix ●

The parish of "Notre-Dame d'Au- vergne" of Ponteix was founded in 1907 by Fr. Albert Royer.

Fr. Royer was born in France and came to Canada as a priest in April 1906. He arrived in St. Boniface and was soon authorized by Archbishop Langevin to establish a parish in southwestern Saskatchewan.

He left St. Boniface in the begin- ning of May 1906 for Saskatchewan and after some hesitation chose the Old Wives River as his site. He had some approval by Archbishop Langevin and went to France, whence he returned with his first French settlers in September 1906.

At St. Boniface, he is informed that during his absence, another priest, Fr. Pierre Gravel, has chosen the Old Wives River as a region for coloniza- tion. However he is told that Fr. Gra- vel acting in the capacity of coloniza- tion agent, would not be able to attend to the spiritual care of the people, that he could remain there as pastor.

Accordingly, he went to Old Wives River for the winter of 1906, doing fine work among the settlers, but, when the parish founded by Fr. Gra- vel was dedicated to St. Philomena, he asked Archbishop Langevin and obtained leave to go further west, as his ambition was to found a parish dedicated to the Blessed Virgin.

After a series of excursions, he arrived on August 18th, 1907, at the Fork, just under Gouverneur. There he took possession of a fine site in the name of Mary.

Soon a whole colony of French and Belgians arrived in Swift Current. He led them south without delay. By common accord the site of the church was fixed in the middle of the south of section 30-9-11. The founder celebrated the first Mass in a tent among a group of settlers.

In October of the same year Mr Barthelémy Vauzy built the first house which became the first post office with the name of Notre-Dame d'Auvergne.

By the end of October, an official notice announces the opening of the townships. At once the new settlers rush to the Lands Title Office in Moose Jaw to assure themselves of a title. Most of them succeed in retaining their land.

In the spring of 1909, a modest chapel designed by Mr Joseph Labouren, is built, in which is installed a precious relic, the four-hundred year-old statue of "Notre Dame d'Auvergne" brought from France. Archbishop Langevin approves its name for the new parish.

Fr Royer interests himself to all phases of the settlers' life. He sees to the righting of wrongs in the improvement of the village. A school district could be established. The Canadian Pacific Railway having reached Ponteix in 1916 he laid the foundation of a church and rectory in this village which became the center of the parish. Then, he establishes the society of the "Dames Patronnesses" who have sustained all parochial endeavours. In 1915 the Sodality of Mary. In 1916 the Sisters of Notre-Dame de Chamberac who had arrived in 1913.

The venerated and devoted founder died in the night of September 21 1922 at the age of 82.

Fr Napoléon Poirier was appointed to succeed him. He arrived on October 15th, 1922. The new pastor met with trial. On Feb. 14th, 1923, the church was destroyed by fire. Only the statue of "Notre Dame d'Auvergne" was saved.



Notre-Dame d'Auvergne Ponteix

However, after a few years, a magnificent new church was built to the cost of \$175,000.00. It is one of the finest and, no doubt, the largest in the province. It was blessed on July 21 1929.

Fr Poirier left the parish in 1941, regretted by every parishioner.

Fr Louis Lussier was appointed as pastor of Ponteix. The new pastor found the parish with a debt of \$218,000.00, a sequel to the depression and drought years. He set himself, against all hope, to the job of paying such a disastrous debt and has almost accomplished his task at the present time.

Fr Lussier was made a Domestic Prelate on Oct. 30, 1946, and Vicar General of the Diocese of Gravelbourg, on June 15th, 1949, to the great satisfaction of his parishioners. In July 1947, he organized the first Diocesan Eucharistic Congress at Ponteix which was an immense success.

And the parish of "Notre-Dame d'Auvergne" of Ponteix is continuing its spiritual and material progress.

Prelate

1.—Location

Parish of Prelate is located in the southwestern corner of the Province of Saskatchewan in the Municipality of Happyland. Boundaries of the parish are as follows: North—South Saskatchewan River; east—Range 24, three and one half miles east of

Keeyra, south—Township line 30 west Two and one half miles west of Village of Prelate.

Parish church is located in the village of Prelate, Block 14, Lot 1.

Location of village—Southeast quarter of Section 9 Township 32, Range 23 west of third Meridian.



Rev. Fr. Rüdinger, O.M.I.,
first parish priest of Prelate.

Present population of village about 750

2—Early History of Parish up to 1917

a) Early settlers

Majority of early settlers arrived around 1909-1910 from Russia, southern part, including Crimea, Roumania, Eastern Canada, United States especially from the Dakotas. Method of travel was to come to Maple Creek some 80 miles south of Prelate, by train, then north, either on foot, or by ox-cart or wagon to their homesteads, over a prairie trail. Journey took about two days. At the beginning they had to live either in tents or in sod-houses.

b) Early Missionaries

Records show that priests visited this district as early as 1910. Father Conrad Meyer O.M.I., from Lethbridge, Alberta, made his first visit in 1910. It is also mentioned that the first Mass was said at the Pool Hall in Prelate in the year 1914 by Father Johannes Schulte.

3—Founding of the Parish

In the fall of 1913, C.P. Railroad came to Prelate, first passenger train arrived in 1913-1916. By that time there were about 25 families (Catholic) living in the village of Prelate and immediate vicinity. There were about 100 souls in all. At present, the parish has about 130 families with about 800 souls.

Although there was no resident priest as yet, the people went ahead on their own to build the first church in the village of Prelate in the year 1917. They dedicated their church to St. Francis Xavier. Rev. Fr. Hermann O.M.I., parish priest of Blumenfeld, celebrated the first Mass in the new church at Prelate on Christmas

Day 1917. For the next two years Prelate was a mission of Blumenfeld.

4—Development of Parish

a. Successive Resident Pastors

Rev. Joseph Rüdinger O.M.I. 1919
1926 Rev. Ernest Heitz O.M.I. 1936
1929 Rev. Joseph Rüdinger O.M.I.
1929-1934 Rev. Albert Schaller O.M.I.
1934-1936 Rev. Charles Ackerman O.M.I.
1936-1941 Rev. Peter Barler O.M.I.
1941-1948 Rev. Francis Ouerbach O.M.I. 1948

b. Church

As the parish was continuously growing it became necessary to enlarge the church (size 28 x 52). Under Rev. E. Heitz O.M.I. the choir loft was enlarged to make room for the growing congregation. Remaining debt on the church was also completely retired. By 1942 the parish had grown to 130 families. The congregation was faced by the alternative of either enlarging the church or build a new church. Under Rev. P. Barler O.M.I. an addition of 38 x 48 was added on to the original church with a full basement under the new section to be used as a chapel during the winter time. With two Masses every Sunday there was now a sufficient room to accommodate the entire congregation. In the fall of 1942 the new addition was ready to be used. During construction Sunday Masses were held at the parish hall.

The heating system of the church proving to be inadequate it was decided to install a new unit. Modern Plumbing and Heating Co. Ltd. Swift Current, installed an automatic forced air system at a total cost of \$2,125.00. Since it was known that our old people found it very inconvenient to attend week-day Masses in the basement of the church, it was decided to heat the church all winter with the result that attendance at week-day Masses has been very good, indeed.

In the spring of 1954 the outside of the church was painted at a total cost of about \$900.00.

During the winter of 1955 the services of a professional church decorator from Vienna were secured. The back ground of the High Altar as well as the walls of the church are decorated with large oil paintings. The overall effect of the color scheme has proven to be very pleasing and harmonizing. Total cost was about \$1,050.00. With further improvements around the High Altar as well as new electric fixtures and a complete rewiring of the church, the total improvements and restoration of the interior came to \$2,152.51. In this Jubilee Year 50 new oak church pews have been installed.

at a total cost of \$5,575 00. With these improvements the renovation of the whole interior of the parish church is completed.

c) Rectory

Although the parish of Prelate was founded in 1915 with the building of the new church and the first resident priest Rev. Joseph Riedinger arriving in the year 1919, there was no residence for the priest in the village. The first two pastors took up residence at the convent of the Ursuline Sisters which was founded in the parish of Prelate in the year 1919. It was only in the year 1925 that Rev. A. Schaller, O.M.I., bought a residence for the pastor in the village from Mr. Adam Fetsch for the sum of \$1,570.00. This being one of the oldest residences in town it was altered, improved and added on to in the course of time until, in the year 1932 plans had sufficiently matured to proceed with the construction of a new rectory to be located more conveniently alongside of the parish church. Plans were submitted and approved by the authorities to build along the lines of the rectory at Swift Current which had proved to be most satisfactory. Construction began in June 1932 under the direction of a foreman from Swift Current, all qualified labor being hired and paid current wages. Work proceeded without interruption until the rectory was ready for occupancy by the beginning of November 1932. There was a considerable amount of donation labor. The building is practically fireproof (concrete and clinker-crete blocks) fully modern, with running water and an automatic hot water heating system. There is always an ample supply of soft rain water both from the house and the church. The total cost of the new rectory amounted to nearly \$21,000 00 which was almost completely paid for by the time it was finished. With permission of the authorities the old rectory was sold to Mr. Emanuel Fittner, a Catholic, for the sum of \$3,000 00.

d) Convent

In the year 1919 the Ursuline Sisters, a teaching Order established themselves in the parish of Prelate; their house is called St. Angela's Convent. At the beginning there were only 3 Sisters, at present there are 13 Sisters. They are teaching in various parts of the Province of Saskatchewan. Only during the summer vacation are they all home at their Mother House in Prelate. They have their own Chaplain, at present, Rev. Francis Hermann, O.M.I.

e) School — Catholic Education.



St. Francis Xavier's Church, Prelate

Since the founding of St. Angela's Convent in the parish of Prelate the religious needs of the children in the parish have been well cared for. At the beginning classes for Catholic children were conducted in the present parish hall, while the 2-room school in the village, built in 1914, continued to operate for non-Catholic children. As the village grew and as this parochial system did not prove satisfactory it was discontinued and the Catholic classrooms were rented to the village to be operated in conjunction with the public school. High school pupils were taught in one of the convent classrooms, while the Sisters taught the Catholic pupils from grades 1 to 5 in the other two. The two classrooms in the Public School accommodated the non-Catholic pupils of grades 1 to 5 and the Catholics and non-Catholics of grades 6 to 8. This system continued till such time as the public school grades discontinued in the Convent. At present the public school including High School is operated under the direction of the Ursuline Sisters.

N.B. Besides the Public School there is a residential school for girls at St. Angela's Convent. Here a complete High School course is offered, as well as Commercial, domestic science, music, art and University Courses. Some 30 to 35 boarders attend school at this Academy each year.

f) Other Parish Properties

The parish owns a Parish Hall which was purchased by Father A. Schaller, O.M.I., in the year 1935, for the sum of \$856.00. The hall has been very much improved over the past years and it is still owned and operated by the parish of Prelate.

P.S. The parish does not own a Cemetery. We have been assigned a portion of the Public Cemetery which is operated by the village of Prelate for Catholics and non-Catholics alike.

g) Vocations.

The parish of Prelate has been blessed with many vocations. So far six priests have been ordained: 5 Oblate Fathers and one Jesuit Father. Another Oblate Father is scheduled to say his first Mass in Prelate soon. There is one Oblate Lay Brother and there are from this parish about 33 Sisters.

h) Notable Events in the History of the Parish

1. Missions and Triduum have been held in the parish at periodic intervals always with great success.

2. Religious life on the whole is quite fervent. Frequent and even daily Communions are well established. First Friday devotions are always very well attended.



Catholic Rectory, Prelate

3. Public devotions like the Corpus Christi Procession have always been held and conducted with great reverence.

4. In October 1948, a huge Family Rosary Rally was held in the parish with Rev. P. Peyton, of New York City, attending in person.

5. On August 1st, 1951, the visit of the Statue of Our Lady of the Cape took place. It was the unanimous opinion expressed by all that this visit had indeed been a triumphant tour to the honor and glory of our Heavenly Mother.

Richmond

In 1910 the Richmond district was opened up for settlement. During the following two years, the land was quickly taken up and the district became populated.

The first Mass was celebrated in the summer of 1912 at the home of Joseph Brill, about four miles south and two miles east of the present site of the village. Mr. Peter Stein, the only man in the district who owned a buggy brought a priest out from Maple Creek. From then on, Mass was celebrated by Father Groetschel, and later by Fathers Hermanding and Rapp, whose parish was at Krasna, eight miles north of Fox Valley. At first, these settlers had Mass only every two months, in the summer, then, as time went on, at more frequent intervals, and always at the Brill home.

Some of the first Catholics in the district were George Fleck, John Pingert, Andrew Kuntz, Chris Stark, Pete Martin, Ambrose Hepfner, Joe Glaser and John Koch. John Kuntz and Mike Stein were bachelors who lived in the district.

At the same time, there were quite a few Catholics living about fifteen miles to the northwest. The Catholic families were those of A. J. McIntosh, John Stodaika, Tom Martin, Tony Steige, and the Coderre family. Some of the bachelors in this district were Xavier Martin, Leo, Martin, Frank Steige, Felix Steigel, George Lannan, Bill O'Ree, Lawrence, Alex and Anton Paschka, Tom Szescinski, and Joe Martel.

In this district, Mass was celebrated in the homes of A. J. McIntosh and John Stodaika by the parish priests of Krasna. Of these, Father Rapp is perhaps the best remembered, because of the length of his stay, and because he taught quite a bit of music training the church choir.

In August, 1916, the Bishop paid his first visit to this area. He administered Confirmation at the Brill home, and witnessed the First Communion of the children.

Services continued to be held in the Brill home until the building of the Haverhill School, which, from August



Haring Church into Richmond
1927

1817 on, was also used as a church.

During the same year a meeting was held at the home of John Stodalka to discuss the building of a church. It was decided to assess each householder \$40.00. The objective was set at \$1,000, the amount it was estimated would be required.

The site chosen was on land donated by John Stodalka, about one mile west and two miles north of the present church. All lumber was hauled by horse and wagon outfits from Hutton 14 miles south. Rough work was done by voluntary labor and many free meals were served to the workers by Mrs. Mary Stodalka. One non-Catholic, Neil Barness, a skilled carpenter donated considerable time.

Sermons in the new church, named St. Mary's, (the name was chosen by Mrs. Mary Stodalka,) were given in French and English for the first few years.

The first couple married in the new church were Allan Stodalka and Marian Steigel, the first baptism was that of a Wentz baby and the first funeral that of Felix Steigel. In the Haverhill parish, the first wedding was that of Mr. and Mrs. John Kuna, and the first funeral that of a child of John Koch.

In 1927, after the arrival of the railroad and the establishment of the village, the amalgamation of the German parish of Haverhill of about 40 families and of the English parish of about 30 families, took place. In the intervening years, some of the priests who had served the two parishes were Fathers Hubbert, Meyer, Lutz and Leibel. Father Kim was parish priest of Kramna at the time of the amalgamation. The church was moved to Richmond, an addition was added, and has been in use ever since.

In the St. Mary's cemetery, only three of the original graves remain, those of Felix Steigel, A. J. McIntosh, and John Stodalka. In the Haverhill graveyard, however, there are still the graves of about fifteen of the early settlers.

Richmond secured the services of a resident priest for the first time in the fall of 1937, when Father G. Walliser took over the duties of parish priest. In 1939, Father J. Schnerch replaced him. Living in the house now owned by Mrs. J. Fauth until it was sold in 1948. A rectory was built across the road from the church. During his stay here, Father Schnerch also said Mass at the Baron and Fauth homes near Burstall, but only until most of the people had cars and were able to drive longer distances to church. During his stay here, Father Schnerch was very active in community affairs, managing the local baseball team and helping to organize the curling club.

Father Walliser returned in 1949, and established the C.W.L. and the C.C.D. in the parish. An enthusiastic gardener, he planted many trees on the rectory grounds, which have done well, and which give the grounds a fine appearance.

Father C. Prothman arrived in the fall of 1951, and is still the parish priest.

From 1948 to 1954, Schuler, in Alberta, was served by the Fathers of Richmond. In June 1954, Father Prothman was relieved of this responsibility and since then, has been saying two Masses at Richmond every Sunday. This is much to the liking of the parish, since the church is too small to accommodate all the parishioners at once.

In 1947, two Ursuline Sisters from the convent at Preciate took charge of the two intermediate rooms of the four room Oasis School at Richmond. Sisters have been in charge of these two rooms ever since. They, together with the principal, teach catechism regularly in the school.

The parish, at present, consists of about 120 families. Further growth, however, is unlikely, due to the thinning out of the farm population and to the tendency of young people and retiring farmers to leave for the cities. There will possibly be a gradual decline in the number of parishioners.

"Fear the Lord of the harvest
that He send laborers to His vineyard"

Rockglen

History is a tabulation of the works of men. In recording the history of this parish as any other we consider the great odds the early pioneers had to face to open new lands and frontiers. It is a heritage that they pass on to their children and to those who were to follow. History considers war — progress is a war not always fought with weapons but great odds must be overcome to find success. It is the differences in time and place, of people and their circumstances that make local history. From time to time we recall these events and facts to give us encouragement and zeal to continue their example.

In the books, St. John the Evangelist church was born in the year 1917. Archbishop Mathieu, then bishop of Regina, gave the decree of erection. However, as everyone knows, a parish is not established in one moment. It requires many years of pioneer work to establish a parish and community of Catholics. Indeed, as far back as 1913, the Rev. Father Bour O.M.I. came to visit the Catholic farmers of this parish. Many German-Hungarian immigrants had settled in Winnipeg in the early 1900's. As the West was being opened these people sought independence and self-sufficiency in taking up farming as their life's work.

It was in 1916 that the first Catholic settlers arrived in this district. There had been the odd rancher of Catholic origin that had herded his cattle in the rich grassy land of the well-sheltered valleys of the Rockglen district. It was at the request of these first Catholic homesteaders that Fr. Bour came from Winnipeg to visit his former parishioners. More people were to leave St. Joseph's in Winnipeg to take up land as the years went on.

The difficulties were great. The distance from railways and towns made the settlers very resourceful. They built homes of poplar poles and sod. The underbrush in the valleys afforded firewood, and later lignite was found in the hills. The people were lonely and so they would gather together especially when the priests came to visit them. They missed the spiritual life, and welcomed these visits. In 1914 Father Wilhelm, a well-known missionary who travelled from community to community in his buggy, came to say Mass and distribute the sacraments among the German-speaking population.

Between these visits the people would go to Willow Bunch to receive the sacraments. So it was in 1911 that the first child born to the Catholic settlers was baptized in Willow Bunch by Father Lemaux. This child was Frank Zopf Jr.

Wheatbush school served as a gathering place to hold church services, once the school had been built. Otherwise, it would be in the private homes that Mass was said. Since only a few people could attend at one home the priest would go on to other homes until all had the opportunity to hear the word of God.

Between 1915 and 1917 Rev. Father Lemaux gave a fuller service to Rockglen district. It was said that he came whenever called to serve the needs of the people. He was later to return again as pastor, once the parish had been formed.

On June 12th, 1917, His Grace Bishop Mathieu sent Father John Hard, a priest of Swiss origin to act as his delegate in erecting the parish. This meeting took place at the home of Mr. Joseph Fertig. In the fall of 1917, the rectory was built on the five acres bought from Arsene Lefort. The carpenter was Anton Yost, one of the first pioneers and organizer of the parish. This rectory cost approximately \$1,440.00. It also served as a chapel upstairs. However from the start this was too small and very cold.

Father Hard was recalled in 1918. Father J. A. Ménard served the mission from Willow Bunch for several months. In Oct. 1919, Fr. Gendron, of Jeeville, now Lemaux, began serving the parish. Service was held once a month. However, Fr. Gendron left and Fr. Ménard resumed his visits, but this time from Verwood where he was then stationed. He came once a month.

In 1922 there were two distinguished guests, His Grace Bishop Mathieu and Fr. Plischke, O.M.I., who came to visit the parish. His Grace to confer confirmation and Fr. Plischke to preach a mission.

1924 seems to have been a very active year in the parish. A bazaar was held in January, and in August Fr. Kierdorf led a pilgrimage to Our Lady's shrine in Verwood. The parish bought its first organ for \$495.00.

In 1926, the Rev. Fathers Ueberberg and Funke visited the parish. They were to serve as provincials for the German Oblates in the West. In November of the same year plans came

up to build a church in the newly-built town of Rocklawn. It was under the direction of Fr Menard, the Bishop's delegate, that a committee was set up. The 18 members promised \$4,000.00. The building committee consisted of Messrs Stangi, Zopf, A. Yost, J Switallo, M Zopf, J Fertag, J Dippeng, J Whitman and J Kleninger.

With the initiative of Rev Father Menard then serving St Johns from Lisleux, the building site was bought from C Heard, in July 1917. Work was immediately begun and the parishioners did most of the work hauling gravel, stones, etc. They also donated \$2,240.00 in cash. By Dec 1917 the rough building was finished, however, as early as Nov of the same year Mass was said in the basement of the new church.

But all was not well. In the spring of 1922 the roof of the church sank and pressed the walls to the outside. With great expense and long hours of work, Mr Anton Yost saved the church from collapsing. Later, he said he regretted this, for the trouble was not yet over. In 1924, additions, pillars had to be put into the walls to hold up the heavy roof. These pillars of steel plates and bridge planks plus the first strengthening of the roof cost \$4,000.00, not counting hours of free labour the parishioners gave. All this caused much worry and disappointment, as the small debt now became bigger and the depression was upon them. However Fr Hilland, O.M.I., the former pastor and friend of these people - Messrs Zopf, came to console the people and pay for the additions in 1924. In Dec., Fr Menard said the first Mass in many months. He was to leave the parish in May 1929. He was replaced by Rev Fr Kempfert, who came from Kenosha. The debt stood at \$4,500.00.

On June 14th 1929, the old rectory and church were moved into town, as the new pastor needed a rectory in town. He was the first to reside in Rocklawn. He took possession of it on the 1th of July. As his health was failing, Fr Kempfert had to abandon the work he began with so much zeal and ardour.

In October 1930, Father Denis, the well-loved priest, took over the work of his predecessor. He served in a very difficult time and his youth and courage were necessary to keep the flames of faith burning. It was he who had the pillars inserted in the church, to strengthen it. The electric lights were installed in 1930. The following year two side altars were built by Mr

A. Yost. Another great occasion was the visit of the first Bishop of Grand Rapids in September. Bishop Villeneuve wrote words of praise of the parish and pastor.

It was about this time that the dry years began to be felt in these parts. It can perhaps best be summed up in the words of Fr Denis, "The crop is gone: no feed, no money, nothing but the hope of God." A year later, in 1931 this short sentence is found in the books, "The crop is gone again." In Feb 1932 he wrote, "No coal no wood and it's cold." But there were moments of joy too, and consolation. Such was the returning home of Joseph Switallo, the newly-ordained priest from the Oblate Scholasticate. He is the son of Joe Switallo and Elizabeth Kostek. The parish put on a banquet and had a great celebration.

It was with tears in his eyes that Father Denis announced his departure in June 1934. It was certainly not because of a lack of zeal that the Bishop decided to transfer the young pastor, but lest he overwork himself in these hard times. The parish had financial hardship too. However, the parish made a farewell party for the departing priest. A speech was given by Frank Stangi and a purse of money was presented by Mr F Zopf.

The parish was once more without a pastor. However, Fr Lusier, of Lisleux, said Mass and provided the spiritual care. He could not give a full service, but the people could assist at Mass in both places as the distance is not too great. During this time, Mr J Switallo did much to finish and decorate the inside of the church.

In 1934, Bishop J Guy visited the parish for Confirmation. He appointed Fr Dufresne as resident pastor on Sept. 25th. The parish received him with great joy, as they had been without a priest for four years. Fr Dufresne noted that a good spirit and a strong faith still existed after all the years of hardship. However, Fr Dufresne's health was failing and Fr Fuhs came to replace him in 1940. Fr A. Fuhs was of German origin and this pleased the German-speaking people.

The Bishop gave Maxstone to Rocklawn as a mission. It remained so until 1934. Kildner also had been a mission for several years, though the Catholics were few. Mass was said in a hall in the vast region to the west to provide service for the Catholics there.

The parish celebrated its 25th anniversary in 1942. There was great rejoicing. The Bishop was present at the Mass, with several priests including Magr Kagener. There was a ban-



St. John the Evangelist's Catholic Church and Rectory, Rockglen.

quet during which the Catholic Youth Crusaders met the Bishop. The Bishop blessed a statue of the Sacred Heart and in the evening there was a programme.

On August 10th, 1943, Bishop Lemieux made his first visit to this parish. He returned the next year to confirm a class in July. That same year the Catholic Women's League was formed in the parish. Mr. A. Dippong passed away the same year. He was an outstanding worker for the parish. He gave to the church a ciborium, a cope, a monstrance, a large corpus for a crucifix, three five-foot statues as well as the cross in the cemetery.

Father Fuhs held a family day in May 1945. There was a special High Mass and general Communion. The C.W.L. gave a communion breakfast. It was also a mothers' and fathers' day celebration at the same time.

Mr. Joseph Switallo passed to his reward the same year. He spent hours of his spare time beautifying the church. His works for the church are also innumerable.

In 1947, Fr. Fuhs left on a trip to Europe to see his parents. Several priests came to care for the parish during this time, especially the Redemptorists from Moose Jaw. Soon after his return Father announced his departure. This took place in Feb. 1948. There was a farewell party and the usual ceremonies.

Fr. R. Ducharme said Mass twice a month, as no pastor had yet been named. He came from Fife Lake. However, in winter the roads were impassable and service was not always given. During Easter week, Fr. Ducharme brought Fr. Deltale from Gravelbourg College to give Easter service. Mr. F. Switallo, was helping Father. When he entered the church

in the afternoon to bring in water for the holy water, the church was on fire. He arrived in time to save the building. The insurance came to \$476.00. With this the sanctuary was redecorated.

Fr. John Schickler arrived on Aug. 15th 1948. An Oblate of the German province, he was to stay a short time only. The church was painted and the rectory too in 1948. The ladies did much to improve the church at the time. With the annual bazaar the debt grew smaller. The lighting system was improved. In 1951, the inside of the church was completely renewed and painted. Cement steps replaced the wooden ones. With the labour donated free of charge, the total cost was only \$1,400.00.

A four-day mission was held by Fr. Simon, O.M.I. in 1952. He also went to Maxstone. Fr. Schickler requested the price of colored windows from Winnipeg. Through a misunderstanding the windows were made though never ordered. Result the parish had colored windows for only \$440.00 the original price being \$1,000.00.

Fr. Schickler, the jolly priest who was everybody's friend without distinction of race and creed, came to Rockglen to stay a few months. He was here six years to the day. It was a sad departure for he was loved by all.

In August 1954, Fr. John Fuhs was appointed pastor. So not to overburden a young priest, 3 years ordained only, the Bishop facilitated his task by attributing to other neighboring priests the charge to look after Wood Mountain and Maxstone Missions. Upon his arrival, a shower was held and the rectory redecorated.

Honor to the pioneers!
God bless their descendants!

Shaunavon

The first settlers arrived in this district in the years 1807-08. Previous to the foundation of the parish, divine services were held in various homes throughout the district by Fr Dufresne, then pastor of Gun. Lake. In 1812 a parish was opened at Val Roy - now Dollard. From that time on, the pastor of the St. Jean of Arc parish (Dollard) took charge of the Shaunavon district, saying Mass in different Catholic homes.

In 1814, the Archbishop of Regina, Mgr O. E. Mathies appointed the Rev. Fr. Terence Caraher to take charge of Shaunavon. Fr. Caraher began the building of a church basement (100 by 40), which was finished in October of the same year and was blessed by His Grace, the Archbishop, in May of the following year.

In December of the same year, 1815, the Rev. Fr. Sammut, formerly parish priest of Assinibosa, was appointed pastor of Shaunavon. He built in the course of the next year a magnificent rectory, doing a great deal of the work himself. Fr. Sammut left the parish in 1823. His successor was the Rev. Fr. Rebel, formerly pastor of Hodgeville.

In a relatively short time, Fr. Rebel paid off the debts he found at his arrival and began to save money for the building of a new church. The dry years in the thirties, with their series of almost complete crop failures, made this task a rather difficult one. Nevertheless, the parish did succeed in 1839 to erect our present beautiful church. Unfortunately, it was built 16 feet shorter than the old basement (40 by 84). As a result, the church is far too small now.

Very little outside help was given the parish in the erection of this house of God; it was mainly the generosity of the parishioners that financed it. In the parish history, Fr. Rebel mentions repeatedly the great financial help and encouragement he received from the Ladies' Altar Society. They were untiring in their zeal and efforts to provide the necessary funds. May I add here that they are still very active, providing for all the needs of the divine service. On December 14, 1839, the new church was blessed by His Exc. Mgr. Joseph Gay, O.M.I.

For the following four years, Fr. Reibe, continued to live in the old rectory, almost a mile away from the new church. In 1844, the present rec-

tory, formerly a private home, was acquired and the old rectory together with the basement church, were sold for \$2,500.00, a very regrettable fact. That big rectory would have made an excellent convent and the basement church contained enough lumber for the rough structure of a school.

In the fall of the same year (1844), the C.W.L. (Catholic Women's League) was organized and Shaunavon became the first parish of the diocese to have this organization.

The following year saw the founding and opening of our parochial school in the basement of the church, with two Sisters of St. Louis as teachers.



Mgr. J. Raibel, P.D.
Shaunavon 1923-1952

This St. Joseph School has always been a bone of contention in the parish. It labored indeed from two great defects right from the start. First, it is too small; it holds barely half of our Catholic children, the others have to go to the public school. And secondly, as classrooms, these basement rooms are hardly adequate because of insufficient air circulation, insufficient space and light. Nevertheless, this school has done an immense amount of good in the parish. It is safe to say that it has saved the faith of a good number of our young people, which, of necessity, is in jeopardy in a de-Christianized public school. This fact far outweighs the great disadvantages and inconveniences, which the St. Joseph School has caused to the parish: the heavy financial burden, the lack of a parish hall, the rift among

the parishioners, who are divided in their sympathies for or against a parochial school.

The heavy financial burden could not have been carried by the parish throughout all these years without the great help of the C.W.L. For the last 10 years these efficient young ladies have helped the Sisters in their material needs, besides giving them their salaries, meager scanty salaries it is true, but which could not have been paid from the church fund.

In 1946, Fr Reibel endeavoured to establish a Separate Catholic School District. He failed, partly because of the heavy opposition among his own parishioners, but mostly because of a violation of the School Act in the voting procedure. He left the polls open one hour beyond the time limit. In consequence, the Dept. of Education declared the whole vote null and void.

In 1947, the parishioners received the joyful news that their beloved pastor had been elevated by the Holy See to the rank of a Domestic Prelate. It was indeed a fitting reward for the intrepid zeal and the unceasing efforts of their worthy pastor.

Mgr Reibel could enjoy his dignity for only five more years. His health, which had always been delicate, failed more and more and towards the end of 1951 the sad news spread through the diocese. Mgr Reibel is dying from a cancer of the stomach. Alas, it was true. On February 22, 1952 God called His faithful servant to His reward and left the members of his parish and the two missions to mourn a devoted father whom they had loved with grateful affection.

Obedying God's will and the call of his Bishop, Fr Louis Krauff came to Shaunavon on March 14th, to take possession of the parish.

Before sending this pastor to Shaunavon His Exc. Bishop Lemieux and given him the order to establish a Separate School District. For more than one reason this was a very difficult task. There was the animosity among a good deal of parishioners against it and there was a considerable amount of outside opposition.

In spite of these and many other obstacles, through long hours and even months of patience, work and prayer finally, on October 8th, 1954, Christ

the King R.C. Separate School District No. 28 was legally established.

Other great obstacles shall have to be overcome yet, but with God's help we hope to see before long the realization of our next objective: a beautiful, modern and efficient four-room school.

With the end of the school year June 1953, the fruitful and generous activity of the Sisters of St. Louis came to an end in this parish. For eight long years they had taught our children under great sacrifices and with very little remuneration for their labor. Now because of a great scarcity of Sisters, they were recalled by their Superior General.

They were replaced by some Ursuline Sisters of Predate. When these new Sisters made their entry into Shaunavon on August 28, 1953 it was into a new convent they moved.



Christ the King — Shaunavon

The old convent was too far away from the proposed site of the Separate School. Besides it was too small and in need of extensive and costly repairs. For these reasons a bigger, better and more favorably situated house was bought, the former McKinnon house. With much labor and good taste our Sisters have succeeded in making a befitting and pleasant convent-home out of it, the "Sacred Heart Convent."

“OUR FATHER THY KINGDOM COME THY WILL BE DONE”



La seconde paroisse à être détachée des limites de Willow-Bunch est celle de Saint-Victor dont la fondation remonte à 1914. C'est l'abbé Victor Rahard qui en a été le fondateur.

De fondation assez récente, cette paroisse, située à 13 milles à l'ouest de Willow-Bunch, a été créée sur un territoire peuplé depuis bien longtemps puisque son histoire se confond avec celle de la mission de la Montagne de Bon.

A leur venue du Manitoba vers 1879 le Père P. Lestanc et ses familles missionnaires étaient venus planter leurs tentes autour d'une humble chapelle qu'ils avaient érigée à 3 milles à l'est de la paroisse. Cette chapelle, d'une coupe qui a porté longtemps le nom de Coulée Chapelle aujourd'hui propriété de M. Alexandre Zoss. A l'hiver de 1879 toutes ces familles levèrent le camp pour aller à Wood-Mountain, où elles construisirent une nouvelle chapelle et des maisonnettes en perches de tremble. Enduites de cette terre argileuse qui constitue le sol du pays. Ce n'est qu'au temps où les buffles étaient disparus que les métis songèrent à s'établir définitivement sur le territoire de Saint-Victor.

La première famille qui vint s'établir fut celle de M. Angus McGillivray. Un fils de cette première famille missionnaire de St-Victor, Alexandre, vit en core. Agé de 81 ans, il est l'objet de la vénération de tous les habitants actuels de St-Victor. Chaque année, à la belle saison il est accueilli avec une grande joie. Après l'hiver passé à l'hospice de St-Hubert ou à celui de Mécum Jaw, lui-même est toujours heureux de venir revivre quelques mois dans cette paroisse qu'il a aidé à fonder.

Le premier Canadien français de St-Victor fut M. Alfred Lalonde. Il vint en 1882 visiter le pays et l'année suivante, au mois de mai, il quitta La Belle, au Manitoba, avec un troupeau d'aumaux pour venir s'établir sur un ranch dans la région. M. Lalonde, âgé de 25 ans habite Willow-Bunch depuis quelques années. Encore alerte, il s'occupe toujours activement de la gestion de ses affaires.

Peu de paroisses ou plutôt de districts aussi anciens pouvaient s'honorer de posséder encore en l'année jubilaire 1925, de si authentiques pionniers.

C'est en 1884 que les prêtres du presbytère de Willow-Bunch étaient chargés de desservir la mission des côtes comme on appelait alors le désert. M. l'abbé Ignace Lemoine, curé

de Willow-Bunch, y célébrait la première messe dans la maison de M. Arthur Beaubien. Dans la suite, la mission fut desservie par MM. Mc-eux et Faucher, vicaires à Willow-Bunch.

Ce n'est qu'en 1913 qu'on érigeait une chapelle à 3 milles au sud de l'église actuelle, sur le terrain de M. Jérémie Chagnon (aujourd'hui propriété de M. Henri Bissonnette). Cette chapelle ne servit que durant l'année 1913 et 1914. En cette année 1914 on construisit l'église actuelle sur un terrain donné par M. Alexandre McGuire et le territoire fut érigé en paroisse, ayant pour titulaire St-Victor en l'honneur du curé-fondateur l'abbé Victor Rahard. Les travaux de construction de l'église et du presbytère furent conduits par M. Alphonse Lalonde et l'église fut bénite par l'abbé Lemoine de Willow-Bunch le 8 septembre 1914.

L'école, sous le nom du lac avoisinant de St-Victor (Montagne Lake School District No 1488) a été ouverte en 1911. Le premier instituteur, M. E. E. de Laforest, enseignait dans une maison louée. L'école fut construite en 1913 par M. Alphonse Lalonde et transportée en face de l'église en 1916. En septembre 1934 les religieuses de Jésus-Marie du Collège Thérèse de Gravelbourg prenant la direction de l'école. En 1950, à cause du nombre toujours décroissant d'élèves, elles durent en abandonner la direction et l'école passa sous la tutelle d'institutrices laïques.

Le bureau de poste fut ouvert en 1911 ayant M. J. P. Mulligan comme titulaire. Ce premier bureau de poste portait le nom de Mullrany et était situé à deux milles à l'est du village actuel. Peu de temps après la fondation de la paroisse, il était transporté au village, toujours sous le nom de Mullrany qui devait changer en celui de St-Victor vers 1918.

La première visite de Son Excellence Mgr O.-E. Mathieu, archevêque de Regina, eut lieu en mars 1917. Le 25 de ce mois il confessa 1000 âmes. La seconde visite pastorale eut lieu le 31 septembre 1920, à l'occasion de la bénédiction de la cloche, don de M. Alfred Lalonde, la tour et son clocher ayant été ajoutés à l'église en 1919.

A M. l'abbé Rahard qui quitta St-Victor en 1918 succédait M. l'abbé Clovis Rondeau qui devait n'y demeurer que deux ans. En 1921 l'abbé Rondeau partait pour Montréal afin de se joindre au personnel du nouveau Séminaire des Missions Étrangères. Il fut remplacé successivement par MM.

les curés J.-A. Morissette (1821-1825), J.-A. Magnan (nov 1825 à déc 1835), H. Marquis (mars 1835 à avril 1837), J.-A. Latendresse (avril 1837 à août 1849) actuellement curé à Willow Bunch. A. Poirier (août 1849 à octobre 1850) décédé accidentellement dans la tragédie du Mont Obéou dans les Alpes françaises. Fernand Ducharme (nov 1850 à jan 1852), curé actuel de Fife Lake

La paroisse de St-Victor a connu des hausses et des baisses. C'est sous la direction de M l'abbé J.-A. Latendresse qu'elle a pris son plus magnifi que essor. De 1837 à 1849, il travailla sans relâche à améliorer la situation matérielle de la paroisse. Il réussit à acquitter la dette en 1843 et haussait à son départ une paroisse extrêmement favorisée à tous points de vue. Hélas! avec son départ a commencé l'exode. En peu d'années la population a diminué d'une façon alarmante, les religieuses sont parties. C'est l'histoire actuelle de beaucoup de petites paroisses qui comme St-Victor regardent l'avenir avec angoisse. Les temps sont changés; le dépeuplement progressif des campagnes en faveur des plus grands centres amène les inconvénients que l'on sait. Confiants dans la Providence qui a veillé à la fondation de cette paroisse à son expansion et à sa régression les paroissiens actuels vivent heureux dans la conviction que cette même Providence ne les



Eglise de St-Victor

abandonnera pas.

Le curé actuel de St-Victor est M l'abbé Lucien Rodrigue.

"Premiers" à St-Victor

Baptême Marie Beaugregard, fille de Pierre Beaugregard et de Juliette Desbuisen, née le 17 février 1914 et onduyée à la maison. Les cérémonies du baptême furent suppléées le 19 août suivant.

Mariage: Joseph Ernest Strigley et Auxilia Gaudry le 19 octobre 1914.

Sépulture: Louis Fontaine, le 28 septembre 1914.

Ordination: Roger Ducharme, 2 janvier 1944.

St. Victor

The second parish to be detached from Willow Bunch was St. Victor whose foundation took place in 1814 under the able direction of Father Victor Rahaard. This recently established parish, 13 miles west of Willow Bunch, was created out of a territory settled since a number of years and closely connected with the mission of Wood Mountain.

On arriving from Manitoba around 1870, Father P. Lestanc and his Metis families had set up their tents around a modest chapel which they built 3 miles east of the present church on the side of a couleé; this was known for a long time as Couleé Chapel (today the property of Mr Alexander Zeas). During the winter of 1870, these settlers abandoned their camp and went to Wood Mountain where they built a new chapel and constructed shacks of poplar poles plastered with the mud of which the soil

is constituted. Only later when the buffalo had disappeared did the Metis think of making a permanent establishment at St. Victor.

The first family to settle in that district was that of Mr Angus McGillivie. A son of this Metis family Alexander, is still living. Ninety-one years of age he is an object of veneration for the present residents of St. Victor. Each year during the summer season, he leaves the Hospice where he stays during the winter to pass a few weeks in the parish he helped to build and where he is welcomed right heartily.

The first French Canadian was Mr Alfred Lalonde who visited the region in 1892. The following year, he left La Salle, Manitoba, with a herd of cattle and set up a ranch. Mr Lalonde, now 85 years of age, lives in Willow-Bunch where he successfully carries on his business. Few parishes can boast having pioneers still alive in this Jubilee year of 1925.

By 1900 the priests of the Willow-Bunch church were entrusted with attending to the spiritual needs of the mission "des côtes" as the region was called. Father Ignatius Lemieux, pastor of Willow-Bunch, celebrated the first Mass in the home of Mr. Arthur Beaubien. Afterwards the mission was serviced by Fathers Meloux and Faucher, curates at Willow-Bunch.

In 1913 a chapel was erected 3 miles south of the present church on land belonging to Mr. Jérémie Chagnon (today the property of Mr. H. Bissonnette). This chapel was used in 1913 and 1914 only. The present church was blessed by Father Lemieux of Willow-Bunch, September 6, 1914.

The school, named after a neighbouring lake, Montague Lake School, District No. 1409., had been opened in 1911. The first teacher, Mr. E. de Laforest, taught in a house rented for that purpose. The school was built in 1913 by Mr. Arthur Lalonde and transported in 1916 to its present site facing the church. In September 1934 the Sisters of Jesus and Mary from Thérèse College, Gravelbourg took over the direction of the school. They continued in charge until 1950 when owing to a constantly decreasing number of pupils, they were forced to withdraw. The school then passed back into the hands of lay teachers.

A post office was opened in 1911 under the name of Mullrany with Mr. J. P. Mulligan in charge. This post office was situated 2 miles from the village. Shortly after the formation of the parish it was transported to the village and its name changed to Saint-Victor.

The first visit of His Excellency, Mgr. O. E. Mathieu, Archbishop of Regina, took place March 17th. On the 25th of this month he confirmed 38 persons. His second pastoral visit was on September 12th, 1920 when the church bell, gift of Mr. Alfred Lalonde, was solemnly blessed. The bell-fry and bell had been added to the church in 1919.

Reverend Father Rahaard who left St. Victor in 1918 was replaced by Father Clovis Rondeau. He, in turn, went to Montreal in 1920 to become a member of the Society of Foreign Missions. His successors were as follows:

Rev. J. A. Morrissette, 1921-1925
Rev. J. A. Magnan, Nov. 1925 - Feb. 1935.
Rev. H. Marquis, Mar. 1935 - April 1937.
Rev. J. A. Latendresse, April 1937 - Aug. 1949 (actually parish priest at Willow-Bunch).
Rev. A. Poirier, Aug. 1949 - Oct. 1950 (killed

in the tragic accident of Mont Obleu in Fr. Alps).
Rev. F. Ducharme, Nov. 1950 - Jan. 1952 (actually pastor of Fife Lake).

The parish of St. Victor has known both prosperity and adversity. It was under the direction of Reverend Father Latendresse that prosperity reached its highest point. From 1937 until 1949 this zealous priest toiled constantly to improve the finances and the material well-being of the people. He succeeded in paying off the church debt in 1948 and on his departure left a well-established, flourishing parish. Then began the exodus. In a couple of years the population had dwindled to an alarming extent and the nuns were obliged to give up the school.

Such is the story of a number of small parishes which like St. Victor, face the future with apprehension. Times have changed. Away from the land and cityward is the trend today. Still the loyal parishioners of this little village who have stuck to the land have not lost hope. They are confident that Providence will watch over them in the future as in the past and bless and keep the parish of St. Victor.

The pastor today is Reverend Father Lucien Rodrigue.

Important "First Events"

Baptism: Marie Beaugard, daughter of Pierre Beaugard and Juliette Beaubien, born the 17th of February, 1914 and baptized privately at home, was baptized solemnly the 19th of August.

Marriage: Joseph Ernest Siringley and Auxilia Gaudry, Oct. 19th, 1914.

Burial: Louis Fontaine, September 26th, 1914.

Ordination: Roger Ducharme, January 2nd, 1944.

Choses à-r-è fait en paroisse

Dans la diocèse 8 paroisses ont fourni 41 prêtres depuis le début, 20 n'en ont donné aucun.

Has everyone done his share?

In the diocese 18 parishes gave 41 priests since the beginning, 20 did not give any yet.

Swift Current

The Sacred Heart Parish of Swift Current, one of the finest of the Gravelbourg diocese, developed along with the growing importance of the city. The first Catholics settled there with the laying of the Canadian Pacific in 1882. The majority, at this period, were Metis who lived at Swift Current, the South Saskatchewan Landing, along the Swift Current Creek and on the borders of Lac Pellerin. However there were also some Catholics of the white race: small business men, railroad employees, or members of the Mounted Police Force.

The pastors and vicars of St. Mary's of Regina, visited Swift Current from 1884-1890. Father Larche administered the first Baptism there on May 7th, 1884, Marie-Emile Desjarlais, daughter of Benjamin Desjarlais and Marie Laplante. Father Damien Gratton celebrated the first marriage there the 22nd February 1887 by blessing the union of Joseph Cayenne and Louise Boyer both from the Landing in the presence of Jean Nolin and Moise Adam. The said parties were united a few weeks previously by a contract signed before witnesses. Father Gratton presided also at the first burial at Swift Current. The registration he made at St. Mary's reads as follows: "On the 14th of May 1887, the body of Jean-Baptiste Adam was buried one half a mile south of Swift Current. He was a Metis of about 70 years of age, husband of the late Marie Boyer, and died on May 13th."

Archbishop Tache of St. Boniface, Archbishop Fabre of Montreal, and four priests, returning from a trip to Vancouver and Victoria, stopped at Swift Current September 15, 1887. Archbishop Fabre confirmed these six persons: Patrick Trostier, Pascal Brehan, Marie Leveille, Clemence Baston, Sarah Delorme and Louise Swan. There was at that time "a building reserved for services" at Swift Current, for Archbishop Tache's report dated July 16, 1888, mentions it.

Father George Montreuil, former Vicar of Regina began a register of the parish of Medicine Hat in the spring of 1890. In it are entered the burials, marriages and baptisms that took place at Swift Current and Maple Creek. Other priests of Medicine Hat also served these two missions and continued using the same register, which is conserved at the parish of Gleichen, Alberta. Father E. Proth 1890-91. Father A. Therien, O.M.I. 1890-91. Father Leon Doucet, O.M.I., Father

Jeanvier Dumas, O.M.I. Father Jacques Rioux, O.M.I. — 1891-1905.

In the spring of 1905, Father Claude Pasmagan, former pastor of Willow Bunch, arrived in Swift Current as first resident pastor. He spent the summer there, but in the fall he transferred his belongings to the borders of Lac Pellerin called Lac La Plume. He installed himself in a grotto at the east side of the lake, S.E. 19-11-4, and put his horses to graze in the valley. In the spring of 1906, Father Pasmagan began the construction of a chapel, at Swift Current, on North



Fr. Claude Pasmagan, first resident pastor of Swift Current

Railway Street, but particular circumstances obliged him to discontinue this work. The missionary spent the following winter of 1906-07 in the grotto of Lac La Plume, but in the fall of 1907 he left Swift Current to return to the Metis of Willow Bunch. Father J. Bostin, F.M.I., of St. Hubert Mission, visited Swift Current in 1907 and the spring of 1908. He came in June 1908, at the request of Bishop Langevin, to make an inquiry.

The second resident pastor, Father Emile Labbe, arrived in June 1908. He stayed for only seven months, but he organized his work so that the parish and the missions received the priest's visit regularly. He celebrated Mass at Swift Current the 1st and 3rd Sundays of the month, at Lac Pellerin the 2nd Sunday, at Gull Lake,

the 4th Sunday, at Herbert the 5th Sunday. He said the first Mass at Herbert during the summer of 1908.

The third pastor, Father Albert Dufresne, was named on February 6th, 1909. He relates his arrival at Swift Current as follows: "On February 18, 1909, I arrived at Swift Current and installed myself in a presbytery which measured 14 feet by 14 feet. The chapel, the office, the parlor, the kitchen and the bedroom were contained in one and the same apartment. Unfortunately the presbytery was very cold, this was not due to its large size. However, we heat the big stove and succeed in passing the rigorous season without freezing. In compliance with the wishes of my Archbishop, I follow Father Labbe's program in serving the missions."

The new pastor visited the length and breadth of his immense territory. He said Mass for the first time at Villeroy, in March 1909, at Success in April 1909, at Tompkins in August 1909, at Ilherbrun in September 1909. He obtained soon the help of a Vicar in the person of Father Alfred Chamberland ordained April 25 1909. The two priests divided the work and Mass was celebrated twice a month at Swift Current and Gull Lake once a month at Herbert, Lac Pelletier, Success, Tompkins, Villeroy. This program was followed quite regularly until the spring of 1910. Father Chamberland celebrated Mass at Webb for the first time in August 1909.

In December 1909 Father Dufresne took up his residence at Gull Lake, happy to be able to live with his parents, Mr and Mrs Damien Dufresne, who owned a small restaurant and boarding house. However, Father Chamberland spent the winter of 1909-10 at Swift Current, and in March 1910 was named pastor at Lac Pelletier where he had a homestead, N.E. 28-11-14. He built a house on his land and lived there with his brother and sister. From Lac Pelletier Father Chamberland served Swift Current, Herbert and Success. It was in the summer of 1910 also that Father Passaplan came back to Swift Current to take care of the Mass. The house which he built south of the railroad still exists. From Swift Current he went to visit the Catholics of Frenchville and Val Marie.

Father Eugene Cabanel, fourth pastor, arrived in Swift Current October 10, 1910. He was a native of France, and had just left his post as Vicar of the St. Louis Cathedral, New Orleans, Louisiana. He found, on the church territory, the miserable shack 14 by 16, cold, and open to all the

winds. He knocked at the Anglican Rector's door. Reverend John Swallow, a generous soul, gave hospitality to the Catholic priest for three or four months. Sunday Mass was celebrated twice a week at Swift Current at the Magic Theatre on First Ave. E. The two other Sundays were consecrated to Lac Pelletier.

In December the humble dwelling was enlarged by two rooms thanks to a collection given by the parishioners. In 1912 the first church was built, and the rectory was again enlarged by a contract given to Mr J Macdonald at



Fr. Eugene Cabanel, fourth pastor of St. H. Current

the cost of \$500. The altar, purchased in France, is a jewel of beautiful oak, containing no nails, all the parts being joined by dowels.

Father Cabanel served regularly the mission of Lac Pelletier until November 1912, he completed the church begun by Father Chamberland, and bought a house — which became the rectory — from Mr Napoleon Monette. He served the mission of Herbert and built a church there in 1912. He celebrated the first Mass at Van guard July 3, 1911 at the home of Mr Hormisdas Herbert, and built a church there in 1913. Also he continued serving the mission of Success and built a chapel there in 1913. It was at Success that Father Cabanel had to sleep one night on the floor of a shack belonging to a homesteader. He also served the mission of Shackleton from 1913 on, and built a chapel there in 1916. The mission of Cabot was also served

by Father Cabanel who built a chapel there in 1914.

The pastor had long desired to confine the education of the children of the parish, to Religious. The Reverend Sisters of Charity of St. Louis accepted his request, and opened in 1930 at Swift Current, a boarding house known as St. Joan of Arc Academy. It was a private institution in which the Religious might accept pupils from the city and teach grades I to XII.

The Academy grew, and opened in 1938 within its premises, St. Patrick Separate School, to which the Catholic children of the city, grades I to VIII and the boarders of the Convent were admitted. The Academy functioned as a private school until 1939. However the Religious have continued to teach at St. Patrick School which is frequented by 150 pupils and offers courses in art and music.

The parish hall was built in 1940 at a cost of \$8,000. It is a beautiful edifice, 32 by 54 feet, with full basement and the exterior finished in stucco. It is situated north of the church on 2nd Ave. E. The parish associations, the Catholic societies and welfare committees have made good use of it for the benefit of all.

Father Cabanel had the great happiness of seeing two of his spiritual sons raised to the priesthood. Father Norman Gallagher was ordained at Swift Current on March 29, 1941, by Bishop Joseph Guy, O.M.I., of Gravelbourg. Father Gerald Reilly born at Herbert but raised at Swift Current, was ordained priest June 18, 1934, at Regina where his parents then lived. Father Gallagher is Chaplain of Canadian Aviation District ADC, at Montreal. Father Reilly is pastor at Leestock, in the Regina Diocese.

The pastor of Swift Current, whose health had been failing for some time, abandoned active ministry in the spring of 1945 and Father Lionel Mondor was named Vicar-substitute. In the fall of 1945, Father Cabanel retired to Hospice Tache, at St. Boniface Manitoba but was able to spend a part of the summer of 1946 at Swift Current. He retired as pastor April 1, 1950, and died at St. Boniface May 31, 1954 at the age of 77 years. He was buried in Mount Pleasant Cemetery of Swift Current.

Father Lionel Mondor — native of Saskatchewan, born September 27, 1913 at Willow Bunch and ordained priest in his home parish June 29, 1939, — became the fifth pastor of Swift Current on April 1, 1950. He went to work resolutely and handled well the different problems which the rapid development of the parish occa-



Fr. Lionel Mondor
actual pastor of Swift Current.

ioned. In 1941, the Federal census showed the city to have a population of 5,594 of which 819 were Catholics. In 1951 the population had risen to 7,458 of which 775 were Catholics. In 1955, it was over 10,000 and the Catholics numbered about 1,000, without counting the Ukrainian Catholics who have their own service and are dependent on the Exarchate of Saskatoon. In 10 years the number of Catholics tripled. It became necessary to develop existing organizations and to found new ones. Father Mondor proved capable of the task.

The Catholic Women's League which was established in 1941 includes more than 75 members. The first diocesan Council of the League was organized at Swift Current in 1951 with Mrs. H. A. Dantzer as President. The Council No. 3031, of the Knights of Columbus, instituted in 1947 counts 108 members. A cub pack and troop of Catholic Boy Scouts was organized in 1954.

The Confraternity of Christian Doctrine established in 1953, counts 17 study groups, of which two are Parent-educators. The Ladies of the League give a pre-school course of elementary Catholic instruction, to 50 children of age four to six years. The Knights of the Altar were organized by the Vicar in 1954 and 12 young boys are learning to serve Mass and to carry out other religious functions.

Father Mondor served the missions of Herbert and Success, twice a month until 1893, when a Vicar came to second his immense task. Father Lawrence Folk, native of Bullman, was named Vicar in July 1893 and was replaced in August 1894 by Father John Foley, the present Vicar. Along with his work in the parish, the Vicar celebrates Sunday Mass in the missions.

The actual rectory was built in 1890. It is a beautiful structure 32 by 42 feet, which cost \$15,000 including furnishing. A new church is being built this year very close to the rectory. It will accommodate the ever increasing Catholic population of the city. It is being constructed of brick, 40 feet by 105 feet, will cost \$80,000 and will seat 400 people.

At Easter 1935 890 Communion were distributed in the parish alone. What a difference from Easter 1911. Father Cabanel wrote on this occasion "I had the happiness of having 35 persons at Confession at Swift Current." In the course of the year 1934, there were at Swift Current, 46 baptisms — six being adults, 18 weddings and 15 funerals. Also 80 children and 10 adults received the Sacra-

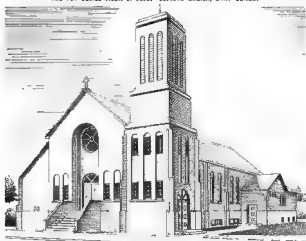
ment of Confirmation on the occasion of the pastoral visit of Bishop Decosse in July 1934. A fact that is noted to the glory of the pastor. 85 adult converts have been registered at Swift Current in 10 years.

The choir, comprising 18 members, is under the direction of Mrs. James Donegan, who is also organist. The members of the Church Board of 1935 consist of Mr. N. Cowan, H. Dantzer, Joseph Lehan, John White, William Keough and Nick Besick.

Father Alfred Bacciochi, former pastor of Gull Lake and of Vanguard who had been in retirement at Swift Current since 1944, celebrated his 60th ordination anniversary in September 1949. He died in February 1951 at the age of 86 years.

Several young girls of the parish and of the missions, have made religious profession in the Sisters of Charity of St. Louis. Bernice Seymour (Sister Anne-Louise), Anne Stober (Sister Mary Bernard), Madonna Tone (Sister Alma-Marie). Another young girl, Mary Stober entered with the Sisters of Our Lady of Zion. A young man of Swift Current, Julian Uthey made his vows as a Christian Brother.

The new Sacred Heart of Jesus' Catholic Church, Swift Current



Val Marie

Les premiers résidents de la région de Val Marie furent des Métis venant du Lac Pelleter. Jean Marie Trottier, son neveu, Patrick Trottier et Salomon Rither, et quelques "ranchers" Huff, Prescott, Kyle etc.

En mai 1910 l'abbé C. Passaplan, missionnaire colonisateur, recevait à Swift Current un groupe de colons arrivants de France. Louis Denuel, Yves Le Tiec, Léon et François Pinel. Ils lui étaient envoyés par le P. Gravel. Conduits par J.-M. Trottier et l'abbé Passaplan, ces arrivants prospectant le sud du district déjà colonisé de Ponteix et décidant de prendre leur domicile sur un plateau à trois et quatre milles au nord du village actuel de Val Marie. Ils sont bientôt rejoints par Théodore Rivet et son neveu Louis, venant du Québec, Zénaque Clément et ses fils Philias, Albert, Stanislas et Omer venant du Manitoba, enfin venant encore de France, le Dr Valéry, L. Maréchal, H. Lebrun, L. Letourneur, L. Boiron. Le noyau de paroisse ainsi formé est placé par l'abbé Passaplan sous la protection de la sainte Vierge et prend le nom de Val Marie.

C'est sous ce nom que s'ouvre, à l'automne de 1912, le premier bureau de poste tenu par M. Louis Denuel (qui devait garder cette charge pendant trente-quatre années). En 1914, est constituée la première commission scolaire, avec MM. L. Denuel, Fr. Le-compte et J. Pommier. Une école est construite en 1915. C'est là que se célébreront les offices religieux jusqu'à l'érection de l'église.

De 1910 à 1915, l'abbé Passaplan vint régulièrement, de Swift Current, desservir Val Marie durant la belle saison. Il disait la messe dans la maison de M. Denuel. L'abbé Belair, curé du Lac Pelleter, fut le deuxième prêtre desservant. A son retour en France, en 1916, l'abbé Royer, curé de Ponteix, prit la charge de Val Marie et y assura, lui-même ou son vicaire, un service régulier malgré la distance de cinquante milles à parcourir. L'abbé Jacob Wilhelm, missionnaire allemand, puis l'abbé Bernard, vicaire à Ponteix, desservirent aussi Val Marie. A l'automne de 1922 l'abbé L. E. Duchaine, premier curé de Frenchville, prenant la charge de Val Marie. C'était un prêtre zélé, parcourant ses missions hiver comme été et s'occupant surtout de l'éducation chrétienne des enfants. Le 23 avril 1923, il bénissait le premier mariage



M. l'abbé E. Fortier, fondateur
Rev. E. Fortier, fondateur de Val Marie

celui de M. Alexandre Vadeboncoeur et de Louise Pinel, dans l'école de Val Marie Rural. L'abbé Brouillard fut de 1923 à 1926, le dernier desservant de Val Marie.

Enfin, Mgr Mathieu, archevêque de Régina, répondant aux demandes répétées de la petite colonie, lui nomma un curé résident. L'abbé Elzéar Fortier, originaire de la province de Québec, vicaire à Willow-Bunch arrivant dans sa nouvelle paroisse le 10 septembre 1926. Il avait obtenu l'autorisation de la mettre sous le vocable de la Nativité de la B. V. Marie, dont il célébra la solennité en chantant une grand messe le surlendemain de son arrivée.

La paroisse comptait quarante-sept âmes; il y avait catéchistes les missions de Rosefield, Canuk et Gergovia. Le curé dut résider d'abord chez M. Y. Paquette, puis à l'hôtel. Son premier soin fut de construire à défaut d'une grande église, une salle pouvant servir à la célébration des offices et un presbytère. Les travaux confiés à M. E. Carlier, sont entrepris en octobre 1926. La salle, de 60 par 36 pieds n'est pas tout à fait terminée à Noël, mais la messe peut y être célébrée. Le presbytère est habitable le 12 mars 1927. Les deux constructions ont coûté \$9,000.00 avec l'autorisation la plupart des paroissiens y ont fait leur large part. En 1927 la salle paroissiale est nantie d'un petit clocher, dans lequel on installe, le 9 juin, une cloche venue de Québec et bénite par M. l'abbé Fortier, curé de Ponteix. Un mois plus tard se déroula l'une des plus grandes cérémonies que Val Marie ait vues. Mgr Béliveau, archevêque de Saint-Boniface, administrant cent trente-six Confirmations.

L'agglomération se développait depuis l'installation d'un tronçon de la voie ferrée du Pacifique Canadien en 1924 et l'érection en village en 1930. L'un des soucis dominants de l'abbé Fortier est l'instruction religieuse des enfants. Cet enseignement n'est pas donné à l'école. Les écoles de commissaires d'école catholiques, le 17 février 1933, amènent l'adoption du principe, mais il ne sera pas maintenu sans luttes, ni difficultés. La seule solution serait la venue de religieuses.

Les années de disette viennent entraver ce projet ambitieux. Dures années, pendant lesquelles le pasteur se voue sans ménagement au soutien tant matériel que moral de ses paroissiens.

Cependant, le rêve de l'abbé Fortier se réalise en 1939. Cédant à ses insistantes démarches, les Soeurs de l'Assomption de la Sainte Vierge ont accepté de venir faire une fondation à Val Marie. Le 24 janvier 1939, commence le creusement de la cave du couvent par quelques paroissiens de bonne volonté. Clément Massicotte, A. Vadeboncoeur, Prosper et Jules Finel. La construction s'achève sous la direction de M. A. Marchessault. Le 10 septembre 1939, a lieu la bénédiction solennelle du couvent par Mgr J. Guy, O.M.I., évêque de Gravelbourg, en même temps que l'inauguration officielle de l'école sous la présidence de M. A. Doey.

Un an plus tard, le 19 septembre 1940, l'abbé Fortier mourant, regretté de tous ses paroissiens qu'il avait aimés, comme le Christ, jusqu'à l'épuisement total.

L'abbé O. Beauré, de Masseyville, lui succède de 1940 à 1942. Il devait aussi quitter ses paroissiens en accomplissant un acte de charité: il succomba à une crise cardiaque, alors qu'il aidait l'un d'eux à rentrer sa récolte.

Dans le cimetière de Val Marie, un monument magnifique garde précieusement la mémoire de ses deux premiers pasteurs.

De l'automne 1942 au printemps 1944 l'abbé P.-A. Boudreau administrait la paroisse. Les paroissiens se souviennent longtemps de ses sermons éloquentes.

En 1944, l'abbé H. Labrecque, curé d'Assiniboia, vient prendre la charge de Val Marie. Sous son administration un hôpital est construit, confié aux Religieuses de Notre-Dame de Chambriac, en 1946. Sa santé l'oblige cependant à se retirer en septembre 1954. Pendant un an, la paroisse est administrée par l'abbé Miroslav Pavlu, d'origine tchécoslovaque, et le 15 octobre 1955, M. l'abbé O. Le May en devient titulaire.

Aujourd'hui, la paroisse de Val Marie compte 418 âmes, en 36 familles. Une section d'A.C.F.C. et une meute de Louveteaux, créée à la suite d'une réunion de "Foyer-Ecole" et groupant seize garçons sous la direction de Louis Dupond, sont particulièrement actives. L'hôpital Notre-Dame, béni par S. E. Mgr. M. J. Lacombe en 1947 est toujours sous la direction de trois religieuses de Notre-Dame de Chambriac. Elles apprécient l'aide que leur procure un comité de Dames Patronnesses. Le Conseil des Chevaliers de Colomb est très actif. L'école élémentaire et secondaire, enfin, compte 182 élèves, dont 144 catholiques recevant l'enseignement des grades I à XII donné par sept Religieuses de l'Assomption de la Sainte Vierge, aidées de trois laïques.

Val Marie est fière de son premier prêtre, M. l'abbé Georges Laprise, ordonné à Gravelbourg le 13 juin 1902, par S. Exc. M. J. Lemieux. Plusieurs jeunes filles se sont dirigées vers la vie religieuse: chez les Soeurs de l'Assomption les RR. SS. Thérèse des Chérubins (St-Denis), Elisabeth-Marie (Fiset), Marie-Paul de Jésus (Toupin), dans la Congrégation de Notre-Dame de Chambriac RR. SS. Marie de Montfort (Dumont), Saint Ignace Marie (Alma), Maria Goretti (Dumont) et Marie-Stella (Dumont).



Presbiterium et aghia VAL MARIE — Rectory and Catholic Church.

Val Marie

The first inhabitants of Val Marie were half-breeds from Lac Pelletier. Patrick Trotter, his uncle Jean Marie Trotter and Sakomon Ritcher with hunting their main occupation. A few ranchers Huff, Prescott and Kyle had already arrived before 1818. That year, in May, a group of pioneers from France were directed by Father Gravel to Father Passeplan, a missionary priest of Swift Current who had helped colonize many districts. Jean Marie Trotter guided the little band to the valley south of the Val Marie of today where they had decided to stake homesteads. These pioneers were Louis Desniet, married, Yves le Tac, Léon Pinel, bachelor, François Pinel, married. On arriving they found the Corbet, Helly and Deir families already on the land, thus directing the newcomers to fix their homes on the plateau, 3 or 4 miles north of the village today. About the same time, Theodore Rivet and his nephew Louis and another Canadian family, Eolique Clément and his children joined the group, a reinforcement greatly appreciated. Father Gravel soon sent another group of French speaking colonists Dr. Vallery, L. Marichal, H. Letrun and L. Beaton. Thus the nucleus of a new parish was formed which Father Passeplan decided to place under the protection of Our Lady, calling it Val Marie.

In 1812, Father Passeplan and L. Desniet obtained a Post Office under the name of Val Marie. During the first 3 or 4 years Father Passeplan came from time to time to say Mass for the little group of Catholics. Then arrived the families of Louis Briand, Emile Carlier, Joseph Madieu and his brothers. For some time it was felt that a school was a crying necessity but no agreement could be reached. In 1814 Louis Desniet succeeded in having three school trustees named and soon the site for the school was chosen. It was understood that the building would be used for celebrating Holy Mass until a church could be erected.

The priests who have served Val Marie are: Father Passeplan from Switzerland who gave Val Marie its name. He came to the little settlement in the summer seasons of 1810, 1811, 1812, 1813 and 1814.

In 1815, Father U. G. Bellais, originally from Béziers, France, then curate at Lac Pelletier, celebrated Mass in Val Marie during the summer.

In 1816, Father A. Royer, founder of the Ponteix parish said Mass or sent his curate.

During the year of the influenza in 1918, Father Jacob Wilhelm, a German who spoke French took over the parish duties.

Father Bernard, curate at Ponteix, made the first Rogation procession around the school.

In the year 1921, Father Duchaine, one time curate of Frenchville, Ponteix and Willow-Bunch, was named curate of Frenchville and the surrounding districts of which Val Marie was one.

Finally, in July 1926, the resident Catholics urgently begged Mgr. Mathieu to have a priest of their own. His Excellency promised to accede to their request in the fall. Choice fell on Father Fortier of Willow-Bunch.

Father Fortier had made his studies in the Seminary of Nicolet from 1811 to 1819. He was ordained in Quebec and named curate of Willow-Bunch in 1823. On September 10, 1926, the new pastor took possession of the Val Marie parish. His first solemn Mass was on the solemnity of the Nativity of the Blessed Virgin. This coincidence convinced the priest that Our Lady wished to keep the parish under her protection. He, therefore, gladly confirmed the name Val Marie.

At that moment there were 47 parishioners, 15 of whom were bachelors. Father Fortier stayed at Mr. Paquette's home, then at the hotel. His missions were Rosefield, Canuck and Gergevie. His first work was to build a church and rectory. In October 1926 land was measured and Midnight Mass was celebrated that year in the unfinished hall. A remarkable spirit of co-operation enabled them to finish church and rectory without too much trouble. Both constructions, with furniture and equipment, were evaluated at \$8,000.

In October, Father Oscar Morin, a friend of Father Fortier and a teacher in Nicolet Seminary, left to visit for his health. He was assigned as assistant to Father Fortier. His health was soon recovered, and His Excellency Archbishop Mathieu put him in charge of the missions surrounding Val Marie, thus freeing the pastor of these duties.



★

Courant des
R.R. 55. de
l'Assomption
— VAL MARIE —

Notre-Dame
Convant

★

In July 1928 Mgr Beliveau, Archbishop of St. Boniface administered the Sacrament of Confirmation to 136 children. In December 1931 trouble arose in the school because the children had attended Mass on November 1st. The quarrel continued and the school trustees were forced to resign in favor of an official trustee named by the Department, he kept his position until March 1935.

In August 1935 the problem of irrigation came up for discussion. Results were favorable and the building of a dam started on October 16th.

The dream of Fr Fortier finally materialized when in 1939, Sisters of the Assumption accept the foundation of a school in his parish. It is officially opened and blessed by Bishop Guy, C.M.I. on Sept 10 1939.

One year later on Sept. 29th 1940 he died, giving his life for those he loved.

Fr Oscar Beaupré succeeds him. He too, died in 1942, from a heart attack, helping his people haul and save their crop.

For two years Fr Boudreau is pastor until he is named to Assiniboia and Fr Labrecque comes to Val Marie (1944 1955). Ill health forced Fr Labrecque to resign. Fr Oscar Lemay now is the parish priest.

The hospital renders very appreciable services to the community. It was blessed by Bishop Lemieux, O.P. in 1947 and is under the direction of the Sisters of Notre Dame of Ponteix.

Ten teachers (7 Sisters and 3 lay persons) now train in Val Marie 182 students, from Grades 1 to XII.

One child of the parish, Georges Laprise, became a priest in 1952 (he is now in charge of Lac Pelletier) and some 7 girls from the district are now nursing or teaching Sisters.

May we all pray hard for more vocations! And may many more of our youth find in their hearts the generosity and spirit of sacrifice to answer the Call of the Lord valiantly.

God bless the hardy pioneers and sustain all today for the wonderful tasks of apostolate and education still lying ahead.

For God and Country'



★

Hôpital
Notre-Dame
Hospital,
Val Marie
(Sask.)

★

Vanguard is located 45 miles south-east of Swift Current or 35 miles west of Gravelbourg on Highway No. 43. It is predominantly a non-Catholic community. The population of the town is about 450 inhabitants.

The first Catholics to establish themselves in the district came in the years 1908 and 1909. They came from different parts of the world, namely the eastern provinces of Quebec and Ontario, the United States and even the old country. Among the first settlers were Hermas Hébert, Peter Campbell, John Dean, Thomas Hart Patrick Sullivan, John Rimmer, Victorin Bérard, Bernard Hannan, Terence O'Reilly, Martin Mariuska and August LeBarrie. Most of them came with their families.

Swift Current was their nearest railway station until the year 1912 and the big wagons or carts drawn by horses, sometimes by slow oxen, was their driving comfort. A prairie trail across the immense prairie was their only road. Bridges were practically non-existent. The closest church was Ponteix, 20 miles away. The first pre-occupation of the settlers was to find a priest who would come and hold divine service for them. Fr Eugene Cabanel, from Swift Current, was at hand. July 5th, 1911, marks a milestone in the life of this district since the first Mass was said in the modest home of Mr Hermas Hébert. Fr Cabanel had holy Mass at Vanguard every two months for the first year. The homes of Messrs. Hébert and John Dean, the Byrden School and the Vanguard Theatre served as place of worship.

The townsite of Vanguard was laid in 1913. There were about 40 Catholic

homesteaders in the district. Time seemed to be ripe for the erection of a chapel. A church committee was selected whose members were Hermas Hébert, Terence O'Reilly and Patrick Sullivan. Through the efforts of Mr John Dean, who went around soliciting from the Catholics and non Catholics. The contribution amounted to \$1,100.

The land was donated by Mr Steve Howard. In the summer of 1913, work on the new church was started and was soon completed. Mr Harry Percival and Mr Robert Heron were the contractors and Mr Bernard Hannan did the masonry. The little church was solemnly opened for divine worship and blessed by Fr Cabanel in August. It was put under the patronage of St Joseph. The first trustees were Hermas Hébert, Patrick Sullivan and John Dean, with Hugh Cook as secretary, treasurer. By 1915, the debt on the church was all paid due to an organization sponsored by Fr Cabanel aided by Mrs J Dean and H. Hébert.

Fr Cabanel continued to come to say Mass once a month when weather permitted. Occasionally, Fr Fennetier, of Lac Pelletier, Fr Royer of Ponteix, and Fr Jules Boss of Meyronne, would come to say Mass.

In August 1916, His Grace Archbishop O. E. Mathieu of Regina, appointed Fr Achille Thuot as the first resident pastor. For the first year, he resided in Mr Manly's house, then the parish bought Mr Seth Wilton's house to serve as rectory. The first Baptism recorded, August 20, 1916, by Fr Thuot was that of Dorothy Olive Dean, daughter of Mr and Mrs John Dean, born on July 18, 1916. The first marriage performed after the establishment of the parish was that of John



L'église St-Joseph en construction - Vanguard - St Joseph's Catholic Church under construction.

McMullen and Sarah Mary Dolliver on July 11th, 1917. Catherine Hogan, wife of Ross Thornton was the first person buried by Fr Thaut. She died on October 20th, 1918. The first visit of the head of the diocese was on June 30th, 1917, when Archbishop Mathieu came to administer the Sacrament of Confirmation.

Fr Thaut remained pastor for two years. Upon his transfer to the parish of Riverhurst he was succeeded by Fr Alfred Bannochu who came from Louisiana where he had labored for 28 years. Besides the parish of Vanguard he said Mass at Aneroid and sometimes had charge of the mission of Gooding and the parish of Grismerville (Hodgeville). During the months of October, November and December 1918 he had to attend to the sick calls of the parish of Ponteix, Fr A. Royer being stricken with the influenza and the assistant having died of the same sickness. In 1924 he was transferred to the parish of Gull Lake and Fr Fortin and Fr Paulhus from Lac Pelletier, successively took charge of Vanguard as a mission.

Fr Lucien Landreville came in September 1928 as parish priest but was to remain only six months. He was succeeded by Fr Armand Champagne. The new pastor renovated the rectory. His stay in the parish was also brief, since on December 22nd Fr Paulus Jérôme was given charge of the parish, where he remained until 1931 when he was appointed Director of the Diocesan Relief Committee.

With the departure of Fr Jérôme the parish once more became a mission and was attended by Fr G. V. Fehrenback from Hodgeville. For six years, this venerable priest was always regular in his visits despite the bad roads.

The sixth pastor, Fr Adélaïde Lacroix, was named in May 1937. In 1938, he was to repair the church and presided at the Silver Jubilee of the foundation of the parish. Before the beginning of the year 1940 ill health forced him to resign and he was granted the permission to return to his native diocese of Ottawa.

Father Fehrenback once more accepted to take charge of the parish of Vanguard as a mission and for six more years he came to celebrate Mass and attend to other religious duties. In 1940, ill health forced him to give up the administration of Vanguard and Fr Sylvio Morin, Chancellor of

the Diocese, aided by the Oblates Fathers of Gravelbourg College, attended to the Sunday service and other religious services.

In July 1947, His Exc. Bishop M. J. Lemieux appointed Fr Albert Goedde to be the resident priest of Vanguard. In 1951, he returned to Germany his homeland, and was replaced by Fr Alois Krivanek, a priest who had escaped from Czechoslovakia to save his life. Fr Adrien Chabot was appointed in September 1953. He is the first Saskatchewan born parish priest of Vanguard, having been born in Ferland.

The different pastors of Vanguard were at one time or another in charge of the missions of Gooding, McMahon and St. Elizabeth. Today St. Elizabeth is the only mission attached to the parish.

At present, Vanguard is a parish of 36 families with a population of 133 souls. Its members are mostly of German and Irish origin, with a few French and Belgian families. The Ladies Altar Society organized in 1921 and since 1932 known as the Catholic Women's League, is very active. It is responsible for many achievements in the financial, educational and social fields. It has been particularly prominent in conducting catechism classes for the children.

The little church built in 1913 was demolished during the summer of 1955. A more spacious church (34 by 76) of a modified contemporary gothic design is presently being built. The members of the congregation are volunteering in the construction of the new temple. Rev. Fr Adrien Chabot is seconded by a committee composed of Peter Heinrichs, Thomas Woods, John Wilhelm, Vital Rousseaux, Emil Hopfer, Pierre Briand and Peter Schumaker. The full-size basement is now being used for Sunday services.

The church is expected to be ready for divine worship for Christmas 1956 but its official inauguration and blessing is scheduled to take place in the spring of 1956. It will coincide with the celebration marking the 40th anniversary of the arrival of the first resident pastor in Vanguard in the person of Fr Achille Thaut.

*"For the greatest glory
of God!"*



Rev. A. A. Chabot curé
paroisse priest of Yauquand

★ Willow Bunch ★

Nous pouvons bien dire que la mère du diocèse de Gravelbourg, la paroisse qui donna naissance aux autres paroisses aux autres centres ce fut Willow Bunch. Il en longtemps avant que la province même entrât dans la Confédération Willow Bunch existait déjà comme paroisse. Ce centre canado-français fut pendant longtemps le foyer d'où irradiaient les expéditions qui devaient amener la fondation des autres paroisses environnantes.

Nous disons souvent et avec vérité que l'histoire d'un pays ou d'un village se fabrique par Dieu avec le concours des hommes. Vous rencontrerez ici des hommes dans le vrai sens du mot. Des missionnaires remplis de Dieu des coopérateurs laïques d'un héroïsme qui nous émeut et un peuple qui, malgré ses quelques défauts aime Dieu sincèrement.

Rôle important des Métis

Ce peuple dont nous vous parlerons tout d'abord ce sont les Métis. Ces gens ont joué un rôle des plus importants dans l'histoire de Willow Bunch. "On sait ce que sont les Métis des Sang Métis, nés pour la plupart d'un père blanc et d'une mère indienne ou métisse. Plusieurs sont Français mais la majorité sont Canadiens Français par leurs pères et portent des noms bien connus dans la province de Québec", tels Gosselin, Lacerte, St-Germain et Bottineau. En 1843, les Métis se trouvaient au nombre de 371 et résidaient à la rivière Rouge sous la houlette du grand pasteur et fondateur de l'Eglise de l'Ouest Mgr Provencher. Mais arrivèrent les gens

Il faut à une vocation pour fleurir:

- un chaud foyer,
des parents très fervents,
beaucoup de prières,
- un grand esprit de foi et de
générosité
un franc désir de SERVIR.

To persevere, a vocation needs

- a good home,
- truly pious parents,
- many fervent prayers,
- to th. generosity sacrifice
- a will to SERVE

d'Ontario qui commencèrent à coloniser l'Assiniboia (Manitoba d'aujourd'hui). Ces étrangers contiguèrent les biens des pauvres Métis qu'ils outragèrent. Nécessairement, de ce tourbillon de malentendu, devait s'élever une tempête de protestations et même d'insurrection de la part des Métis. Et, "tout en protestant de leur loyauté envers la couronne d'Angleterre ils levèrent l'étendard de la révolte et s'érigèrent en province autonome. Leur chef était le fameux Louis Riel (25 décembre 1869)".

Ce fut une triste victoire pour les Métis, car, persécutés davantage après leur défaite de Batoche, ils durent abandonner le Manitoba et se diriger vers l'Ouest (Saskatchewan) afin d'y chasser et ainsi pouvoir vivre. C'est alors "que des établissements de Métis se formèrent graduellement dans diverses localités de ce qui est aujourd'hui la Saskatchewan, à savoir: à Prince-Albert, à Batoche et à la Montagne de Bois (Willow Bunch)". Environ 40 familles venant des paroisses de St-François-Xavier et de Pembina vinrent à établir à la Couleée Chapelle située dans la paroisse actuelle de St-Victor, à quelques milles de Willow-Bunch. Là, ils bâtirent leurs demeures, "cabanes construites en rondins de bois de tremble, plâtrées en dehors et, à l'intérieur, bien enduites et blanchies avec la terre glaise du pays". Dans cette même année (1870), deux hommes arrivèrent à Willow-Bunch un missionnaire, le Père Lestanc O.M.I., et un marchand, Jean-Louis Légaré. Disons de suite que "le

Père Lestanc fut l'un de ces vétérans mineurs que l'on doit considérer comme les véritables fondateurs de l'Eglise du Nord-Ouest. Les Métis étant, de nature, nomades, le Père Lestanc les suivait dans leurs chasses aux buffles, leur quasi unique moyen de subsistance.

Premier marchand

Jean-Louis Légaré que nous avons mentionné plus haut était issu d'une famille chrétienne. " descendant des martyrs acadiens, il hérita d'eux vaillance indomptable et fermeté de propos que rien n'ébranlait ". Si nous avons du français aujourd'hui dans l'Est canadien, c'est grâce à lui.

Légaré arriva au Québec aux plaines de la Saskatchewan. Après maints essais vains de gagner sa vie aux Etats-Unis, Jean-Louis rencontra un monsieur Ouellette qui l'employa comme commis-voyageur de pelleteries moyennant un salaire mensuel de \$15.00. Légaré devait exercer son commerce à la Montagne de Bois, " à une trentaine de milles à l'ouest de notre Willow-Bunch actuel ". C'est là qu'hiverna Légaré en 1878. Le printemps venu, il retourna à Pembina de peine et de malice mais il revint à Willow-Bunch avec deux mille dollars de marchandises.

En cette même année, le Père Lestanc fut nommé à la paroisse de Willow-Bunch. Il put aussitôt s'occuper de la construction du monument qui fut inauguré le 15 mai 1879.

Le grand incendie de 1880 causa de grands ravages à la Montagne de Bois. Les Métis se virent forcés de déménager encore. Ils vinrent d'abord résider dans la vallée de Willow-Bunch et à St-Victor. Un monsieur André Gaudry résidait déjà dans le village actuel de Willow-Bunch, c'est lui qui encouragea J.-L. Légaré à venir s'y installer. Et Légaré suivit ce conseil puisqu'il se bâtit un magasin avec maison attenante. Lorsque le Père St-Germain arriva à la Montagne de Bois, à la Noël (le Père Lestanc étant parti auparavant), il trouva à Willow-Bunch une trentaine de familles groupées autour du marchand Légaré. " Le 3 janvier, il baptisa le premier enfant qui soit inscrit sur les registres de Willow-Bunch. Edouard Després, surnommé plus tard le pion Després, qui mesurait, à l'âge de 36 ans, 7 pieds et 3 pouces ". C'est en 1881 que l'on transporta la vieille chapelle construite par le Père Hugonard et, en 1883, le Père St-Germain vint s'installer définitivement à Willow-Bunch, à la grande joie de tous. En 1884 une nouvelle chapelle fut con-

struite au culte. De deux étages, le bout servit aux exercices du culte, le rez-de-chaussée de demeure au missionnaire.

En passant mentionnons le nom de Pascal Bonneau. Venu de l'Est, il fut le premier à bâtir un magasin à Tas d'Or (Régina aujourd'hui) sur la rue Broad. En 1882, la première messe fut célébrée à Régina par le Père Hugonard à la demande expresse de Bonneau. Le fils de Pasca, devait plus tard venir s'installer à Willow-Bunch. Ici encore, nous sommes forcés de passer bien des événements historiques.

Première visite pastorale

En 1885, pendant sa tournée pastorale, S. Exc. Mgr Langevin accompagné de l'abbé Arthur Béliveau (devenu plus tard archevêque de St-Montréal), fit une visite pastorale à Willow-Bunch.

A une dizaine de milles de Willow-Bunch, une brillante escorte de cinquante cavaliers, commandés par André Gaudry, salua le prélat d'une salve de mousqueterie, puis, après avoir reçu sa bénédiction, le précéda jusqu'à l'église. Charmé d'un tel accueil, l'archevêque improvisa une de ces allocutions dont il avait le secret et signa du coup le cœur de ses enfants de Willow-Bunch. Au cours de sa visite, il confirma 68 personnes, tant enfants qu'adultes, et laissa tout le monde sous le charme.

Encore une fois, la construction d'une église s'imposait, car le nombre des fidèles augmentait rapidement. Monseigneur dut insister à plusieurs reprises, l'histoire nous dit qu'il dut même venir deux fois à Willow-Bunch. Mais il fallait un homme capable de diriger jusqu'au bout une telle entreprise, l'abbé Alphonse Lemieux fut l'homme désigné. En 1885, il devenait curé de la paroisse, mais " il trouva en arrivant une église touchant en ruines et lui-même passa l'hiver sous la tente. Il commença par démolir la vieille chapelle. Avec le bois Léon Curat et ses hommes construisant le presbytère qui fut achevé avant l'hiver de la même année (1886). Entretemps, les offices étaient célébrés dans la maison d'école. L'année suivante, ce fut le tour de l'église. Les entrepreneurs furent Joseph Boucher et Emmanuel Granger, de St-Casimir de Brandon, P.Q. Les ouvriers furent la plupart des Franco-Canadiens qui les premiers prirent des "homesteads".

Les fondations de l'église, en pierre des champs, furent commencées le 1er mai 1886. Elles ont huit pieds de hau-

teur. Le reste de l'édifice est en bois. La chaux fut faite sur place avec de la pierre calcaire des environs, sous la surveillance de F. Curral. En novembre 1914 fut l'achèvement et l'œuvre fut vainc. Mgr Langevin, réjoui de la construction de ce nouveau temple, venait en prélever la bénédiction solennelle.

Erection de l'archidiocèse de Régina

En l'an 1910, nous voyons se former un nouveau diocèse Régina, avec Mgr Mathieu comme son premier archevêque. Prince-Albert devenant suffragant de Régina. C'est grâce à cet homme de foi, et de patriotisme, Mgr Mathieu, que l'Ouest connut un essor religieux jamais atteint auparavant. Églises, collèges, couvents et hôpitaux surgirent du sol par enchantement sous son règne. Aussi Willow-Bunch se vit doté d'un couvent. Dès septembre 1914, les garçons et les filles entrèrent dans ce nouvel édifice. Mgr Mathieu vint lui-même présider à la bénédiction, le 30 mai, 1915. Les Filles de la Croix devaient prendre la direction de l'école à l'automne de 1915, mais pour diverses raisons, ceci ne put se faire. Le 6 janvier 1914, deux religieuses prenaient la route de Willow-Bunch la Rév. Sr Emile-St-Joseph, supérieure du futur établissement, et la Rév. Sr Thérèse-Marie. Elles arrivèrent à Verwood le 8 janvier au soir. Là les attendaient M. le curé Lemieux et plusieurs paroissiens qui leur firent le plus chaleureux accueil.

Revenons maintenant à Jean Louis Légié. "Il demeura catholique et français", nourrissant l'unique et suprême ambition de fonder dans la Saskatchewan une paroisse, à l'instar de nos vieilles paroisses québécoises. Au soir de sa vie, il eut la joie de voir son rêve réalisé. Il mourut le 1er février 1918. "M. Légié a conservé jusqu'à la fin de sa vie les qualités qui l'avaient rendu cher à tous. Le lendemain de sa mort, le Chef Siaux de Wood Mountain transmettait à son unique fils (Albert, mort en 1934) ce télégramme Vives sympathies dans votre malheur déplorons amèrement la disparition de notre vété. am."

Paroisse-mère

Cette unique paroisse de l'Ouest de la province en 1910 donna naissance à plusieurs autres paroisses florissantes. Nous en mentionnerons quelques villages fondés par des expéditions venant de Willow-Bunch. Assiniboia, Maxstone, St-Victor, Verwood et Gravelbourg, maintenant la ville-cathédrale de notre diocèse. "Lorsque, en 1909, M. l'abbé Lemieux était nommé curé de Willow-Bunch, à son arrivée, il fut agréablement surpris d'aperce-



M. l'abbé J.-A. Latendresse, curé.
Fr. Latendresse, pasteur of Willow-Bunch.

voir de vastes terrains propres à la culture. A ce qu'il voyait de ses yeux ajoutait ce que les Métis devaient exister dans la direction de l'Ouest des plaines interminables qui n'attendaient que la charrue du laboureur. C'est alors que M. Lemieux proposa de faire conduire quelques colons sur les terres de la Rivière la Vieille. L'offre fut acceptée. Edmond L'Esperance fut leur guide. Ils revinrent enchantés de leur visite. Le 24 mai 1908, MM. Lepage et Gauthier, après avoir réglé leur affaires à Cantal, revinrent prendre possession de leur lot de bois qu'ils s'étaient choisis et jeter les premiers fondements de Gravelbourg."

1,500 âmes

Aujourd'hui, Willow-Bunch comme tout village de l'Ouest, est prospère grâce aux récoltes plus que satisfaisantes des dernières années. Sa population totale se chiffre à 1,500 âmes dont 975 catholiques. Environ 300 Métis font partie de ce dernier total. M. l'abbé Blanchard commença en 1950 un travail gigantesque parmi ces Métis toujours prêts à recevoir de l'aide spirituelle et matérielle. Nous ne faisons que mentionner le nom de Mgr Eugène P. D., qui fut pendant 24 années curé de cette paroisse son zèle pour la foi, son patriotisme et son amour pour ses paroissiens ont laissé un souvenir impérissable chez les gens.

Après la mort de Mgr Eugène le 25 juin 1949, M. l'abbé Albert Latendresse devint curé, il entra en fonction le 2 août 1950. Dès M. Latendresse a fait grandir Willow-Bunch spirituellement et matériellement.



Mgr. Henri Kestner, P.D., V.G.,
Willow Bunch, 1925-1949

grâce à son intercession en 1851, des Frères des Ecoles Chrétiennes arrivaient de l'Est pour prendre l'enseignement chez les garçons.

Et c'est ainsi que Willow-Bunch est né, a grandi avec l'aide de Dieu et des hommes qu'il envoya. Ces hommes, ces pionniers demeurent pour nous des phares lumineux vers lesquels nous devons regarder et des exemples à imiter dans leur foi et dans leur hardiesse pour le bien.

Les citations sont tirées de l'ouvrage de l'abbé C. Rindreau "La montagne de Bens" L'Action Sociale Liée, Québec 1923 :

Seigneur, donnez à votre Eglise des ouvriers qui soient ses coopérateurs de Jésus-Christ et qui se donnent sans mesure pour les âmes

Willow Bunch

One can truly say that the fountain head of our Diocese, the one that gave birth to the other parishes, to the other centres, is, beyond doubt, Willow Bunch. Long before our province became a part of the Dominion of Canada, Willow Bunch existed as a parish. This French-Canadian center was for years the hub from which radiated all the expeditions that would create the neighboring villages.

We very often hear and with a great deal of truth, that the history of a country or a village is made by the Almighty with the co-operation of men. In this brief account, you will meet with men in the true sense of the word: missionaries imbued with the spirit of God, co-workers, lay men, inspired by stirring heroisms and people fundamentally God-loving in spite of their defects.

These people are the Métis or half-breeds. They have played a very important part in the history of this settlement. We know who the half-breeds are: persons of mixed blood, born for the most part of a white father and an Indian or half-breed mother. Many are Scottish but the majority are French-Canadians and through their father bear names well known in the province of Quebec, such as Gosselin, Lacerte, Saint-Germain, Bottineau.

"In 1843, the half-breeds numbered 571 and lived at La Rivière-Rouge under the cross of the great pastor and founder of the Western Church, Right Reverend J. Norbert Provencher. But, from Ontario, came people

who settled in Assiniboia (our present-day Manitoba) confiscated the owners' property and proved outrageous to them. Naturally, from such a maelstrom of misunderstandings, arose a storm of protests and even an uprising on the part of the half-breeds. While declaring highly their loyalty towards the Crown of England, they raised the standard of rebellion and organized a Provisional Government." Their chief was the famous Louis Riel (Dec. 25th, 1869).

It was a sad day for the half-breeds, for, after their defeat, they were persecuted more and more and were obliged to abandon Manitoba and go westward (Saskatchewan) where abundant hunting would supply them a living. Then settlements of half-breeds were gradually formed in certain localities of what is now Saskatchewan, namely Prince Albert, Battleford, Wood Mountain (Willow Bunch). About 40 families from the villages of St. Francis Xavier and Pembina, set up their home at "La Coule Chapelle" located where St. Victor now stands, some 12 miles west of Willow Bunch. But what were their homes like? "Shacks built with poplar poles, plastered on the outside and the inside walls well coated and waterproofed with gumbo, the country clay."

In the year 1870, two men arrived at Willow Bunch: a missionary, Reverend Father Lestanc, O.M.I., and Jean-Louis Légaré, a merchant. It has been truly said: "Father Lestanc

was one of those veteran missionaries whom we have to consider as the real founders of the Church of the North West." Nomads as they were, Father Lestanc had to follow his Métis, on their buffalo hunts, which constituted almost their unique means of making a living.

Jean-Louis Légaré, born in a very illustrious family descending from Acadian Martyrs, had inherited an indomitable fearlessness and a firmness of arguments which nothing could shake. If French is spoken today in this region, it is due to Mr Légaré who introduced it from Quebec. After many fruitless attempts to earn a living in the United States, Jean-Louis was employed by a Mr Quellotte who hired him at a monthly salary of \$25, as a "foreman" (Légaré had been a hunter at Wood Mountain) at a distance of about 33 miles from Willow Bunch. There, Légaré wintered in 1876. With the coming of spring, he returned to Pembina, encountering endless difficulties, but Willow Bunch appealed to him and he came back with two thousand dollars' worth of merchandise.

In the same year, 1878, Father Lestanc had built a new chapel, in which he could accommodate more people. "It took five full days to erect the monument." As soon as spring appeared, the Métis moved to the plains for hunting; they spent their winter at the mission. During the fall of 1879, a great prairie fire destroyed Wood Mountain. The half-breeds, who were then living in their wigwags to the valley of Willow Bunch and at St Victor André Gaudry already lived at Willow Bunch. He is the one who coaxed Jean-Louis to settle in this locality. Légaré followed his advice and built a store with an adjoining house at Willow Bunch.

At Christmas, when Father Saint-Germain (who had taken Father Lestanc's place) came back to Wood Mountain, he found about 30 families living near Légaré's store, at the new settlement. "On January 24, he baptized the first child inscribed in the Willow Bunch church register, Edward Desupré, later called the Giant, who at the age of 20, measured 7 feet 8 inches." "In 1881, the old chapel built by Father Hugonard, was transferred But, it is only in 1882, that Father Saint-Germain took up residence at Willow Bunch, to the great satisfaction of the parishioners. A new chapel was opened to the Divine Worship, in 1884. It was a two-story building: the top floor was used for church services, the ground floor was the priest's residence.

Paul Bonneau is another pioneer who deserves mentioning. Born in the East, he was the first to build a store at Pile o' Bones (today Regina). In 1882 the first Mass was celebrated at Regina by Father Hugonard, upon Bonneau's formal request. Paul Bonneau's son came to live at Willow Bunch sometime later.

In 1885, for the first time, Bishop Adolphe Langevin, accompanied by Reverend Arthur Béliveau (later Archbishop of St. Boniface) paid a pastoral visit to Willow Bunch. About ten miles from the town, a sturdy escort of 50 horsemen under the command of André Gaudry, greeted the Bishop by a volley of musketry, and, after having received his blessing, they preceded him to the church. Charmed with such a hearty welcome the pastor improvised one of his famous addresses and won at once the hearts of his children of Willow Bunch. During his visit he confirmed 80 persons, both children and adults, and left everyone under the spell of his affability.

Once more the construction of a larger church was imperative, for the number of the faithful increased rapidly. His Grace had to stress the necessity of erecting a new church. At this age such an enterprise had to be found. Reverend Alphonse Lemieux was approached as all persons in 1885 had to found a church that was crumbling and was obliged to spend the summer under the tent. — "He started by demolishing the old chapel." With the lumber Léon Currat and his helpers built the rectory which was completed before winter of the same year 1885. Meanwhile, the Divine Services were celebrated in the school house. The next year, Joseph Boucher and Remond Granger, of St. Gabriel de Brandon, Que., started work on the new church, as contractors. The builders, for the most part, were French Canadians, who were the first homesteaders: Philippe Mondor, Arthur Lavallo, Jos. Laurière, U. Audet, Arcade Bergeron, A. Currat, etc. No golden Durand directed the work.

"The first-stone foundation 8 feet high, was begun on May 1st, 1886. The rest of the building is a frame structure. Lime was locally made with limestone extracted from neighboring pits, under the supervision of F. Currat. All work was completed by November. Next year, His Grace Bishop Langevin, delighted with this new temple, came to administer the sacraments.

In 1818, the new diocese of Regina was formed. The first Archbishop was

the Most Rev. O. E.

Albert became *subleugat* in English. It is due to Bishop Mathieu, a man of faith and patriotism, that the West knew a religious impetus never experienced before.

Churches, colleges, convents, hospitals sprang up "from the earth as by magic," under his episcopate. Thus was Willow Bunch endowed with a convent. Boys and girls enlisted at the school, in September 1914. His Grace presided personally over the official benediction on May 30th, 1915. "The Daughters of the Cross were to take over the direction of the school, in the fall of 1913; but, for certain reasons, this could not be done. On January 6th, 1914, two members of this same Congregation directed their steps towards Willow Bunch; Reverend Sisters Emilie St. Joseph, Superior of the new establishment, and Thaisie-Marie. They landed at Verwood, on January 6th, at night. Rev. Alphonse Lemieux, with a group of parishioners offered them a very sympathetic welcome."

Let us come back to Jean-Louis Légaré. "He stayed 'Catholic and French-Canadian' cherishing the unique and supreme ambition to found in Sas-

counterpart of our old Quebec parishes. At the end of his life, he enjoyed seeing his dream realized." He died on Feb. 1st, 1913. "Jean Louis Légaré kept up to his last moments the qualities that had endeared him to all . . . On the morrow of his passing, the Sioux Chief of Wood Mountain telegraphed to Légaré's only son, Albert (who died in 1934) the following message: Sincere sympathy in your bereavement; we regret his departure."

Father Henri Kugener succeeded Father Lemieux, in 1925. He was named Domestic Prelate of His Holiness the Pope in 1936. Mgr. Kugener died June 29th, 1949, and was buried at the foot of the monument of the Sacred Heart in front of the St. Ignatius church, in Willow Bunch.

Father J. A. Latendresse now is in charge with Father Armand Guénette as assistant.

To shoulder the heavy task of education of the ever-increasing youth of the region, Brothers of Christian Schools arrived in the fall of 1952.

(The quotations are from Fr. Rondeau's book "La Montagne de Bois." L'Action Sociale Ltée, Québec, 1929).



La chasse aux bisons dans les vastes plaines de l'ouest canadien.
Buffalo hunting games in the open prairies of the "wild woolly" West before 1890.

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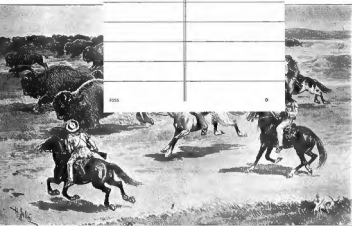
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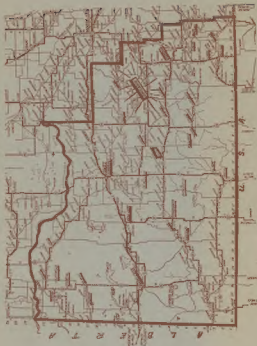


La chasse aux bisons dans les vastes plaines de l'ouest canadien.
Buffalo hunting games in the open prairies of the "wild west" West before 1890.





Les frontières du diocèse de Gravelbourg, Saskatchewan, Canada



The boundaries of the Diocese of Gravelbourg, Saskatchewan, Canada